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The Canadian Jewish news

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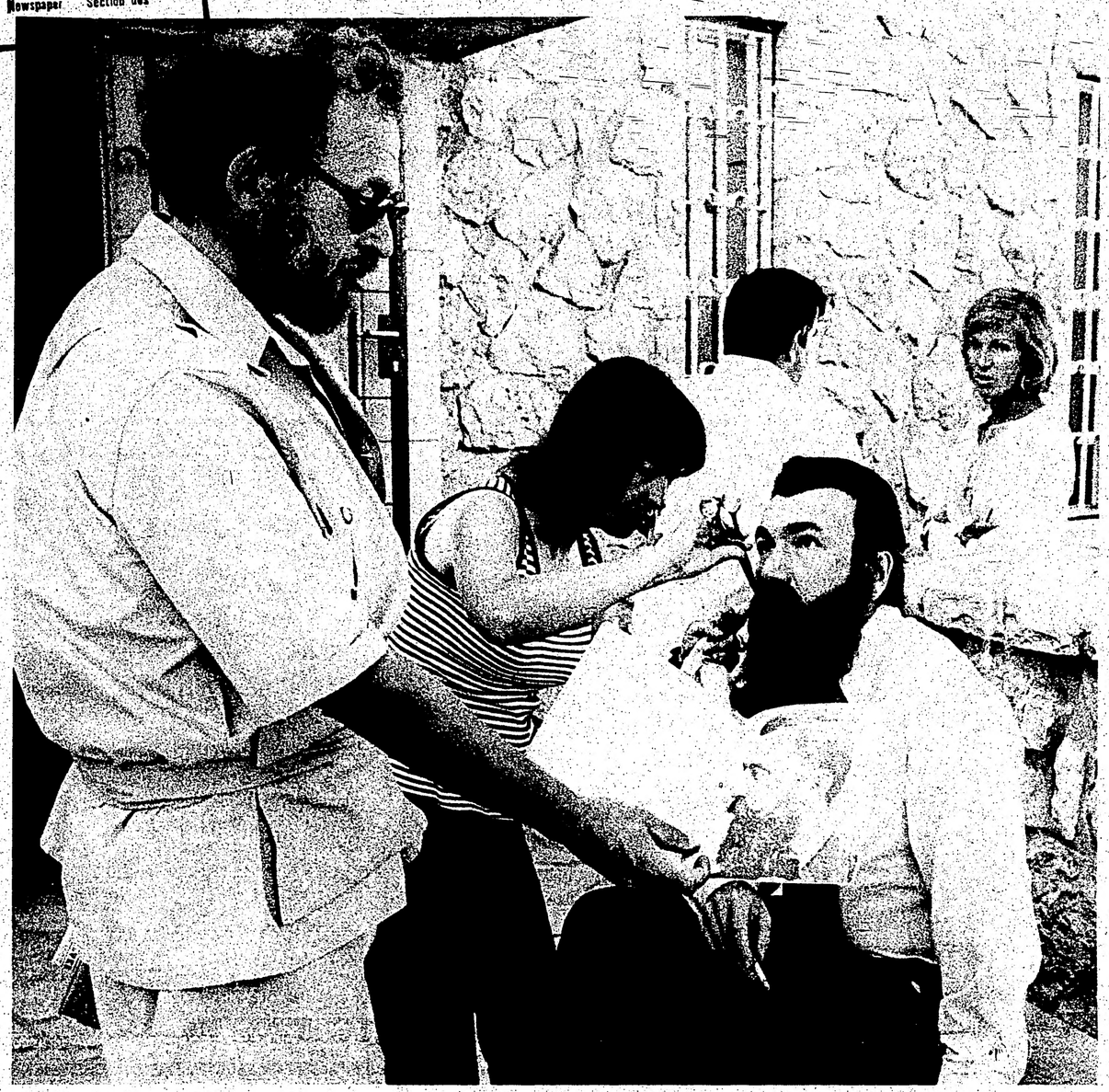

HISTORY COMES TO LIFE!

Harry Rasky (left), producer-director of the CBC–TV special, Next Year in Jerusalem, compares a photograph of the late Theodor Herzl with the make-up worn by actor John Colicos who portrays Herzl in the program. The 90-minute special will be shown Tuesday, March 26. Applying the finishing touches is Israeli make-up girl Dalia Priver who worked on the drama with the CBC crew. The documentary spans 4,000 years of history of the Holy City from the days of Abraham to the present. Lorne Greene is host-narrator of the show. Among the actors are Barry Morse, Toby Robins and Sam Jaffe.

The Law of Return

Bitter controversy threatens to split Judaism's ranks over issue of conversion

By PATRICIA RUCKER
(First of Two Parts)

Patricia Rucker

TORONTO –

The Jews in Israel and the Diaspora are at this moment engaged in a religious controversy that threatens to split one people into two.

"Mi Yehudi — Who is a Jew?" We are members of a faith, but we are also part of a nation. Now, a political crisis in that nation's geographical home has forced the dispute over the definition of a Jew into the open.

Since 1970, when the Law of Return was amended as a result of the Shalit case, Orthodox groups inside and outside Israel have been pressing to have the definition of a Jewish convert limited to one whose conversion was "according to halacha."

(Prior to the Shalit case, the Law of Return gave right of entry into Israel to any Jew. Shalit, married to an unconverted Gentile, claimed that his wife was "Jewish by nationality," although she did not accept the Jewish faith. The Supreme Court of Israel agreed. As a result of the furore this decision produced, the law was amended to define a Jew as "one who was born a Jew of a Jewish mother or one who had converted to Judaism." This did not satisfy the Orthodox, who have fought ever since for "Giyur K'Halacha," in effect, conversion as defined by Orthodox law.)

The reaction outside Israel has been fierce. Conservative and Reform Jews have peppered the Israeli cabinet with letters and telegrams. At the same time, the Union of Orthodox Jewish Congregations of America has suspended participation in the interdenominational Synagogue Council of America.

Philip Givens, president of the Canadian Zionist Federation, has just returned from a special mission to Israel. In a telephone interview with **The Canadian Jewish News**, he was clearly upset.

"I am very angry that this has become the issue on which the government has foundered," he said. "There are issues that have to be decided that are terribly important and complex, and 10 guys are holding up the government."

Max Shecter, president of the Ontario region of the CZF, was in Israel with Givens. "Reaction to the NRP's stand is mixed, like everything else in Israel," he said. "But the reaction of the (non-Orthodox) majority is anger."

Politics is often the art of compromise. Religion deals in absolutes. When they mix, compromise can become impossible. Givens acknowledged that the NRP's commitment to a religious principle makes any sort of accommodation unlikely.

"If it's strictly the "Mi Yehudi" issue, I don't see any solution," he said.

For Orthodox Jews, the issue is one of vital importance. The stand of the religious parties is for many a legitimate attempt to right a political wrong. So long as 'Jew' was not defined in the Law of the Return, the Orthodox definition was generally accepted. Now converts of all groups are considered Jews.

"The Knesset had no right to deal with this problem," Rabbi Immanuel Schochet of Toronto's Kielcer Congregation insists, pointing out that a law affecting a religious issue has been written by an assembly which includes Communist Jews, secular Jews, Christians and Moslems. "Now that a political law has been passed, it must be defined in terms of traditional Jewish law."

Rabbi Meyer Berglas of Shaarei Tefillah Congregation, who was in Israel at the beginning of February for the Prime Minister's Bond Conference, feels that the reason for lack of support in Israel for the Orthodox position is that "the average man on the street doesn't understand what is at stake.

"The notion of Conservative and Reform is very vague. The idea that there is someone who is called rabbi and is operating outside the framework of Jewish law is incomprehensible to the average Israeli."

The necessity to choose between religious principle and unity in a time of crisis is a difficult one. Chief Rabbi Immanuel Jakobovits of England has been severely criticized by leaders of Mizrachi, of which he is a life-long member, for his appeal to shelve the "Who is a Jew?" controversy in Israel in return for the introduction of religious education in all Israeli schools.

The bitterness of the dispute has caused fears that non-Orthodox Jews in the Diaspora will feel discriminated against and will slacken their support for Israel. Philip Givens points out that

Cont'd on Page 12

Israel to have its first minority administation

JERUSALEM (JCNS) –

The rock upon which Prime Minister Golda Meir's anticipated coalition government broke down was the "Who is a Jew?" issue. As a result, Israel will have the first minority government in its history, unless there is a re-alignment of support in the confusing political picture.

Mrs. Meir proposed shelving the issue for 12 months to allow a ministerial council to discuss amendments to the Law of Return; but the National Religious Party refused to agree. Despite her disappointment, Mrs. Meir announced she was leaving open the three portfolios filled in the outgoing government by NRP ministers.

Complicating her position is the refusal of Defence Minister Moshe Dayan to join a minority government. He is reported to have called for a national coalition which would include the right-wing Likud party. Dayan is believed prepared to support Mrs. Meir in whatever government she formed, but he feels new elections should be called.

At the moment, the Law of Return defines as a Jew anyone born of a Jewish mother or converted to Judaism. The NRP wants the words "in accordance with the halacha" to be added. The distinguished Talmudist, Rabbi Joseph B. Soloveitchik, of Boston, the leader of American Orthodoxy, apparently telephoned the NRP leaders urging them not to accept any compromise on the conversion issue.

The Prime Minister had told the Zionist General Council meeting in Jerusalem, "a way has to be found together for this old problem."

When questioned why the Labor Alignment was insisting on standing firm against the halachic definition of "Who is a Jew?", Mrs. Meir said she was not denigrating the importance of the issue but that it was an age-old problem which had defied solution for years and "not something which had been born suddenly after the recent elections."

Mrs. Meir made a point of praising Reform Judaism's increasing attachment to the state. Over past decades Reform Jewry had drawn "heart and soul" and in terms of its education system closer to Zionism, she said.

Dr. Paul Walfish of Mount Sinai Hospital and a laboratory assistant do work on his project to establish a program whereby every baby born at the hospital has a routine capillary heel stab at four to six days old to determine if there's a thyroid hormonal abnormality. So far, they have tested 500 deliveries. Five were deemed suspect cases.

Mt. Sinai doctor works on test to prevent retardation

By ROCHELLE CARR

TORONTO –

One day, all newborn babies in Ontario will be tested for hypothyroidism in an attempt to prevent mental retardation, if the efforts of Dr. Paul Walfish come to fruition.

Dr. Walfish, director of the division of endocrinology and metabolism and clinical investigation unit at Mount Sinai hospital, received a $32,000 federal grant last November to establish a program whereby every baby born at Mount Sinai has a routine capillary heel stab at four to six days old to determine if there is a thyroid hormone abnormality.

Thus far, of 500 deliveries at Mount Sinai, about five or six have been deemed suspect cases and were recalled for further testing. One very low case was found and, although it was due to other causes, this test served its purpose by early detection of an abnormality.

Dr. Walfish has set up the second phase of the testing whereby other hospitals in Toronto, and later regional hospitals, will take blood samples and mail them to Mount Sinai for laboratory analysis.

But, according to Dr. Walfish, his aim is to prove that "this is a good screening technique and that its feasibility be proven to the Ontario government so that they take over the entire operation for the whole province."

Dr. Walfish noted the federal department of health and welfare under Minister Marc Lalonde, from whom he received the grant, is now starting to put greater emphasis on preventative medicine. He concurred with this emphasis by comparing a disease that once develops and the ensuing damage to "trying to mop up water from the floor instead of just turning off the tap in the first place."

In terms of early diagnosis and treatment of congenital hypothyroidism, or cretinism, and its link with mental retardation, Dr. Walfish explained that a baby is born with 25% of the total adult brain weight. By the end of the first year there is only about a quarter of the brain left to be developed. Since the thyroid hormone is very important in the development of the brain, early detection of a deficiency is vital since retardation of the brain is irreversible.

The doctor said an examination by a pediatrician may not reveal the deficiency until the baby is six months old, whereas if detection and treatment (which consists of taking an inexpensive pill for life) begins before three months, there is a 70–80% chance the baby will have a normal I.Q.

Dr. Walfish's work is also geared to find the true incidence of hypothyroidism.

In addition to this project, he and his staff at Mount Sinai have developed a test to measure a hormone called T-3, and to study this hormone in health and disease of human subjects. They are also involved in a system of determining whether thyroid lumps are cysts and can be drained or need surgery. Their initiative in the use of ultra sonic waves for such determination is now being employed in many hospitals throughout the world.

York to establish Judaica collection

By ROCHELLE CARR

TORONTO –

The intellectual lives of York University students involved in Jewish studies courses, as well as the Toronto Jewish community in general, have been enriched by a $25,000 grant from the Charles E. Merrill Trust for the purpose of establishing a Judaica collection at York University library.

The importance of this gift cannot be underestimated, according to York University professor Michael Brown, who played a leading role in the acquisition of the grant. "Since most young Jews are or will be going to university, and since they will be there at an age when their ideas are forming, and since our society is such that they come in contact with many ideas, it is in the interest of the Jewish community that they be willing to support Jewish study programs on campus," Brown said.

Brown expressed pleasure with the generous response made available through the Merrill Trust which originated from the estate of the late Charles Merrill who was the founding partner of Merrill, Lynch, Pierce, Fenner and Smith Stockbrokers and involved in forming the Safeway Stores. However, Brown was slightly dampened by the lack of response by many who might have been more helpful in the Toronto Jewish community.

"People on campus find it curious that recognition of the importance of a Jewish studies program comes so easily from an American foundation. We had hoped that members of the Toronto Jewish community would become more involved, but we were disappointed in the response of the Toronto Jews with whom the project was discussed," he said.

Brown noted that prior to this grant, York University did receive some Jewish books for the rare book collection through the J. Barney and Pauline Goldhar Foundation in Toronto. But, he said Toronto Jewry was presented with an opportunity a few years ago to buy a 55,000 volume library on Judaica, but passed it up.

He explained that "Canada is the only country in the Western world, and most of the Communist world, that does not have a major scholarly Judaica collection."

The grant will be used to buy past editions of periodicals and standard reference works, books needed for the kinds of Jewish studies courses offered at York, and lastly, out of print and rare scholarly volumes.

As well as extolling the Merrill Foundation, Brown praised York University on their stand toward Jewish studies. "York began Jewish studies courses on its own initiative. Unlike many other institutions in North America, York funded these courses like any others," he said.

He said that as well as having a kosher cafeteria on campus, the 2,500 Jewish students also benefit from the fact that York has made Rosh Hashanah, Yom Kippur and Passover university holidays.

Those 'outsiders' love kosher food

NEW YORK (JTA) –

Airline officials have discovered that passengers don't have to be Jewish to enjoy kosher meals.

In fact, according to reports, many passengers these days ordering kosher meals during flights aren't Jewish. This discovery came to light as more passengers began ordering kosher meals when airline companies recently began to cut back on the quantity of food served as part of an economy drive by airline companies.

Regular free in-flight meals are served by all airlines on long haul flights. Jewish passengers who want kosher meals can get them if requested 24 hours prior to flight time. Those who do, get relatively palateous meals that are usually more elaborate than the economy-class fare: brisket of beef on the kosher menu has for some time looked more appetizing to the other passengers who are chomping on a piece of hamburger or roast beef.

But airline officials, presumably working on the theory that 'nourish-keit' is akin to 'narish-keit', have devised their own way of combatting the rising kosher food requests. On short-haul flights that feature sandwiches, those ordering kosher food get kosher sandwiches. There's a lesson in all this: you don't have to be Jewish to enjoy a good kosher sandwich, in fact, you don't even have to be kosher.

Rabbi denounces Christian dialogue

By ELAINE KAHN

TORONTO –

Jews who want dialogue with the Christian community are invariably "people with a Jewish ghetto mentality or inferiority complex who feel they have to prove themselves to the goyim," Rabbi Immanuel Schochet told an adult education class last week.

Speaking to about 100 persons at Eitz Chaim School, the leader of Toronto's Kielcer Congregation said the Hebrew Union College in Cinncinatti (the Conservative rabbinical seminary) is "the producer of all these dialoguists who demand to be recognized as rabbis."

Those dialoguists and others like them, he said, are unqualified people who have rejected their religion and who "trample upon everything that is of value to Judaism."

Rabbi Schochet, who is a philosophy professor at Humber College, said there

Cont'd on Page 12

Third trip to Israel planned by Diefenbaker

TORONTO –

John Diefenbaker will be guest of honor of a week-long Jewish National Fund of Canada visit to Israel in April. While there, the former prime minister will formally dedicate the Diefenbaker Parkway, part of the Canada Park recreational project.

This will be Diefenbaker's third trip to Israel. A meeting with Prime Minister Golda Meir has already been arranged and it is expected he will meet governmental and other leaders. The JNF mission will tour Israel extensively.

A group of Toronto JNF leaders, headed by David Dennis, Negev Dinner chairman, and James F. Kay, local JNF chairman, will lead the mission to Israel from Tuesday, April 16 to Thursday, April 25.

World News

Toronto visitors (from left) Jack Daniels, Mrs. Jack Israeli, Eric Exton, Jack Israeli, Rabbi Meyer Berglas, and Mrs. Harry Rubin recently visited Boys Town Jerusalem where they met Sgt. Naftali Goldberg of the Israeli defence forces. On a 48-hour leave, Goldberg is head of the technical planning department of Boys Town.

Sephardim are pressing for more cabinet posts

By ROYSTON ALLEN
CJN Israel Correspondent

TEL AVIV –

A group of Sephardic Jewish members of the Israel Labor Party, led by 12 members of Parliament and the police minister, are planning a pressure group aimed at gaining equal representation in top Labor positions.

Over 50% of Israeli Jews are Sephardim (Jews of Spanish or Oriental origin) yet their representation in top jobs in politics, industry and the military is far less than that.

One of the claims of the militant Israeli Black Panthers (themselves primarily of Moroccan origin) is that the Ashkenazim (Jews of European ancestry) are keeping the top positions themselves and looking down on the "Frankim" as Sephardim are derogatorily known as here.

At a meeting in the Labor Party college of Bet Berl near this city, hundreds of city councillors, trade union leaders and party key men vowed to stop being "Uncle Toms."

At the helm was Police Minister Shlomo Hillel who has had bitter experiences in the past when trying to put forward the Sephardic case inside his own party.

Once when he opened his mouth a little too wide, he was quietly informed that he was chosen to be minister to put forward Labor, not Sephardic points of view.

"They (Ashkenazi Labor leaders) say it's not nice for Oriental communities to talk about representation," Hillel told newsmen at Bet Berl.

Another reason the Laborites want more Sephardic representation in their party is that the Jaffa and Hatikva quarters of Tel Aviv -- both poor Sephardic areas -- voted for the Likud opposition in the recent elections. This despite that the Likud has fewer Sephardi members of Knesset than Labor: six out of 39 as opposed to 11 out of 50.

Knesset member Yitzhak Navon said the Sephardim suffer first from any economic disruption, noting that 40% of Israel's children belonged to 13% of the population. "The recession thus was borne on the backs of these children," he said. "When I heard Finance Minister Pinhas Sapir talk of poverty, he was speaking from another planet."

Navon, along with other Labor MKs present urged electoral reform as the best way for proper representation. Israel's present proportional representation electoral system does not give each neighborhood a voice in Parliament. Consequently the Sephardim feel that direct elections would mean they could at last elect their own local candidates to look after their interests.

Former parliamentarian Mordechai Bibi came out forcefully against "the perpetuation of two peoples," charging that the Sephardim were kept in subordinate positions.

Bibi also hit out at the fact that the police portfolio is always reserved for a Sephardic. One possible reason for this is to eliminate any cries of "discrimination" when Sephardim are arrested.

Because they are so numerous and, out of proportion to their percentage in the population, belong to the poorer sections of society, there are more lawbreakers from Sephardic families than Ashkenazi.

Just how the pressure group will force the predominantly European Labor establishment to give the Sephardim better representation without resorting to violence (or at least threats) remains to be seen.

New treatment for burns

REHOVOT –

A new technique for treating burns -- a problem of special urgency in the wake of Yom Kippur War injuries -- has been developed by Prof. Israel Schechter of the Weizmann Institute's chemical immunology department.

This technique, which significantly delays the rejection of "foreign" skin grafts, has been used successfully with laboratory animals and is now being tested in a number of Israeli hospitals. Initial results with a small number of patients have been encouraging, but additional tests and careful cross-checks must still be carried out before Prof. Schechter's technique can be adopted for general use.

A patient suffering from severe burns requires extensive skin grafts in order to combat the serious infections as well as the loss of body fluids and of proteins which endanger life. Ordinarily the skin required for grafts is taken from some other part of the patient's body, and is accepted.

However, when burns are extensive, it may be necessary -- either because the patient lacks sufficient healthy skin or because his clinical situation is so poor that skin removal is impossible -- to graft skin from another body. Such "foreign" grafts tend to be unsatisfactory since the patient's immunological defense system causes their rejection within a few days, thus necessitating repeated transplants.

Prof. Schechter has now developed a method permitting the "foreign" skin to remain on the patient's body for a much longer period by "erasing" the antigenic signals that ordinarily cause rejection.

'Goodbye Africa' as Suez vacated

By YITZHAK SHARGIL

TEL AVIV (JTA) –

Israeli vehicles bearing the last Israeli soldiers from the Israeli bridgehead on the west bank of the Suez Canal carried such signs on their sides as "Goodbye Africa," and "Our Leaving Egypt is a Hope for Peace."

Standing here, for the last time on the massive land bridge built by Israelis across the canal, I watched the almost endless convoys of trucks, tanks, halftracks, buses, jeeps, armored troop carriers and self-propelled guns moving eastward to the Sinai Peninsula, masses of men and equipment indicating how huge the force had been that Israel placed on the canal's west bank. The scene had a slight carnival flavor. Tank crewmen threw colored smoke grenades. Vehicle antennae became masts on which colorful balloons, flags and even pieces of cloth fluttered in the breeze. Soldiers were seen opening bottles of champagne, mainly to produce noises, among a variety of makeshift noise-makers.

The long convoy came to a standstill when the lead units reached the western end of the bridge and found a parade in progress. A crack brigade of paratroopers, the first Israelis to cross the canal westwards, heard their commander recount that event of 129 days ago and then tell them "we fold our flag here with a desire and a hope for peace."

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Critics have been vocal since opening of centre in 1950

City deciding what community centre should be

By MOURA WOLPERT
CJN Hamilton Correspondent

HAMILTON –

What exactly should a Jewish community centre be? A building? A series of activities spread throughout the city and run from a small office? A status symbol? A meeting place for young and old and with facilities for a multitude of activities for all? Indeed, is a community centre really necessary?

Hamilton's Jewish Community Centre has recently come under the close scrutiny of a committee set up to study the whole concept as an aid to determining its future and deciding how it could best serve the community.

Barbara Pollack, the new president of the JCC board of directors, speaking at her recent installation, defined the centre as "the focal point of the Jewish community, where Reform Jews and Orthodox Jews can come, where newcomers can come, where young people meet . . ."

"A great deal of Jewish identity comes from being together," Mrs. Pollack said and, for her, the logical meeting place for all Jews is the centre.

But critics have been vocal, if not excessively noisy, ever since the present building was opened in 1950. Before then a series of houses, usually rented, served the community wherever most of its members happened to live. A move to the more affluent neighborhoods of east Hamilton prompted the location of the new building on Delaware Avenue. But by the time it was completed, another move was under way, this time to the west end of the city. The new centre, in the eyes of many, was doomed almost before it had opened its doors.

Despite difficulties and ever lengthening distances between Jewish neighborhoods and the centre, it not only survived but remained relatively healthy, thanks largely to a devoted staff, led by executive director Sam Brownstone, and many volunteers.

Brownstone and Mrs. Pollack are now members of that committee which, under the chairmanship of Herb Schuck, is literally going out among the people to listen to their views. Small meetings in private homes would be more productive than a large public building, Mrs. Pollack felt and so far, she said, there has been a most meaningful and worthwhile exchange of ideas and information.

Schuck, a young newcomer to Hamilton and director of pharmacy at St. Peter's Infirmary, feels that most criticism is the result of ignorance, misinformation and lack of publicity and very often comes from people who have not been involved with the centre for many years and believe it has outlived its usefulness.

But he has so far not come across anyone, he says, who is vehemently against it and feels sure that within the atmosphere of these small, informal meetings it will be possible to overcome objections and to arrive at some conclusions as to what the ideal community centre of the future should be.

Barbara Pollack

Rare manuscripts, texts presented to the University of Alberta library

EDMONTON –

A collection of rare Jewish manuscripts and texts has been presented to the University of Alberta Library.

Donated to the library by the Harry R. Cohen Memorial Foundation, the collection made up of works by Sephardic scholars was described as unique and priceless. Rabbi Saul Aranov, lecturer in Judaic Studies at the University of Alberta said, "this find is undoubtedly a major contribution to the fields of Sephardic and Moroccan studies. It demonstrates how Spanish culture was perpetuated and supplemented by the Jewish scholars of Morocco in the 450 years since the expulsion of the Jews from Iberia (1492)."

The material in the collection dates from the 1300s to the mid 1800s. Written primarily by Spanish and Moroccan Jewish scholars, the collection contains a wealth of historical and cultural information pertaining to early Moroccan Jewry.

According to Rabbi Aranov, the material is particularly important as little written material has survived from this period of Jewish history. The University of Alberta "will now possess a collection of manuscripts which will require Jewish scholars to turn to Canada, more specifically to the University of Alberta, for aid in their research in many fields of Jewish knowledge," he said.

"Edmonton Jewry must be justly proud of this amazing accomplishment . . . It will certainly put the University of Alberta on the map of Jewish world culture and it will be a most important contribution to Jewish Canadians."

The presentation was made by Thomas Mayson, solicitor for the Harry R. Cohen Memorial Foundation. The foundation was established with funds received by the university from the estate of Harry R. Cohen, a long-time Edmonton resident and businessman. The foundation in excess of $64,000, of which $20,000 has been used to purchase the Sephardic collection.

Dr. Henry Kreisel, vice-president, academic, accepted the collection on behalf of the university.

Other languages urged

OTTAWA –

The Canadian Jewish Congress has called for the use of languages other than French and English on the CBC in a telegram to the Canadian Radio and Television Commission.

In the telegram to the CRTC signed by CJC National President Sol Kanee, Congress said "if Canada is to accept a cultural pluralist concept, its mass media should play a part in this. It's not possible to espouse multiculturalism and deny existence of languages which build these cultures."

The telegram concluded: "Yiddish and Hebrew have their role in Jewish song, poetry and prose, and to ignore languages is distortion of cultural interpretation."

Congress has long supported the position the CBC has an obligation to reflect the diversified pattern of Canadian ethnicity and should make provision for other languages besides English, French, Indian and Eskimo.

Dr. Maurice Fox receives honor

VANCOUVER –

"You can't be a good Jew without being a good Canadian and you can't be a good Canadian without being a good Jew.

"This is what Dr. Maurice Fox represents."

Philip Givens stressed this point before a capacity Negev Dinner audience at the Schara Tzedeck auditorium who had come to honor Dr. Fox for his many years of service to the Jewish and general communities.

The evening represented a milestone in these Jewish National Fund sponsored evenings: it was the largest and most successful Negev Dinner in the city's history.

Givens, president of the Canadian Zionist Federation and a former mayor of Toronto, emphasized in the evening's keynote address that the Arab nations will never be able to defeat Israel, and that the United States is not "selling out" the Jewish state.

He stressed two particular points: that "now" is the time for Diaspora Jewry to visit Israel -- to show its solidarity with the Israelis, for "they need our support now."

And he also emphasized that though all Jewry mourns for the Israeli war dead, "we must live for the living."

The tributes to Dr. Fox were warm and extensive. Dinner chairman Leslie Raphael, calling the honoree "the most gentle of gentlemen, a person of compassion, tolerance and healing," said Dr. Fox has the respect, appreciation and love of countless people.

"The JNF's Blue Box became the symbol of dignity in our community, and so did Dr. Fox," Raphael said.

The chairman read many telegrams congratulating Dr. Fox, including messages from Thomas Dohm, JNF National President Bernard Bloomfield and Minister of Urban Affairs Ron Basford.

The souvenir program contained messages of honor for Dr. Fox from: B.C. Premier Dave Barrett; Canadian Friends of the Hebrew University president, Allan Bronfman; United Jewish Appeal permanent committee chairman Dr. Arthur M. Hayes, and Canadian Jewish Congress President Sol Kanee.

Regional JNF President Dennis Frankenburg, stressing that Dr. Fox has worked continuously for the community and for Israel, said all dinner proceeds would go, in Dr. Fox's name, towards JNF's Canada Park project in Israel.

The park, midway between Jerusalem and Tel Aviv, will provide recreation facilities for tens of thousands of Israelis. Dr. Fox was an original subscriber to Canada Park.

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The Canadian Jewish news

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There must be end to what rapidly is degenerating into a civil war

Two opposing viewpoints on the issue of conversion are presented in the columns below. **The Canadian Jewish News**, in the firm belief that it has a duty to present all facets of this controversial and emotional subject, has devoted considerable space in recent issues to a dialogue on the "Who is a Jew?" controversy.

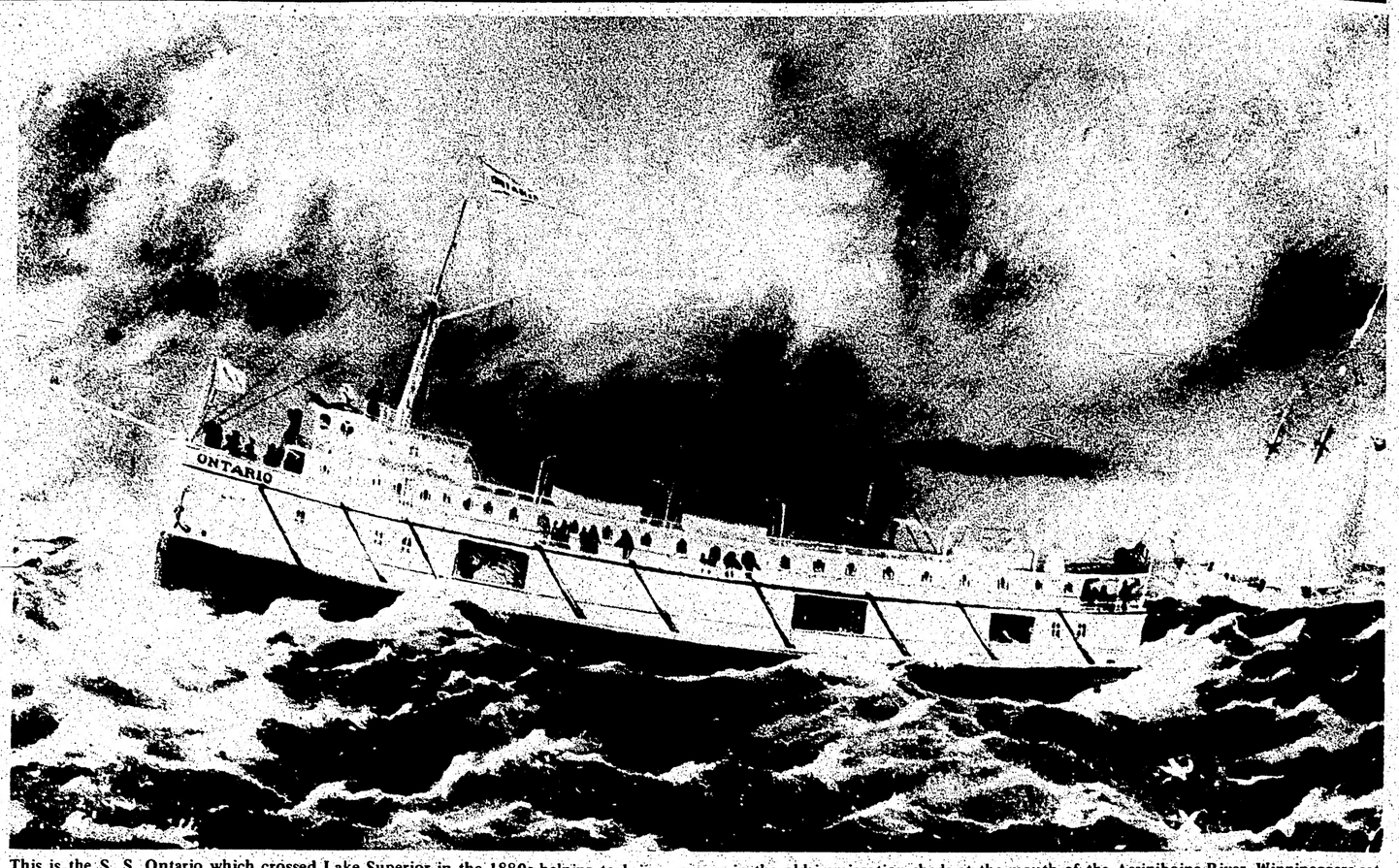
In the issue of Feb. 1, we published an article by Reform Rabbi Arthur Bielfeld, in which he said the hard won unity of Israel was being threatened by a bloc of religious parties which sought to have the Law of Return amended. This article was replied to the following week by Rabbi J. Immanuel Schochet, who took issue with Rabbi Bielfeld and gave the Orthodox position on the "Who is a Jew?" question.

Rabbi W. Gunther Plaut amplified Rabbi Bielfeld's comments in a Holy Blossom Temple address and this was reported in **The CJN**, Feb. 22. On this page we have Rabbi Schochet's reply to Rabbi Plaut, and a guest editorial by Rabbi Erwin Schild, outlining the position of the Conservative movement. In addition, we have received numerous letters from readers and we have published many of them.

We mention all this to stress how important it is to have frank and open discussion on all matters affecting our people. In the masthead on the editorial page, we say **The Canadian Jewish News** is "an independent community newspaper serving as a forum for diverse viewpoints." We accept this responsibility in the knowledge that carrying it out is not an easy task.

Having made our own position clear with respect to publicizing diverse viewpoints, we also feel it is necessary to caution against name-calling and statements that are patently derogatory. Some of the material we have received do no credit to the senders who appear to feel that villifying fellow Jews who do not agree with them is a proper course.

We don't agree. We all are Jews, whether we be Orthodox, Reform or Conservative, and if Jewish life is to become more meaningful, there must be an end to what is rapidly degenerating into a civil war. As one South African Jew said recently, "Jews must stop excommunicating Jews."



This is the S. S. Ontario which crossed Lake Superior in the 1880s helping to bring hundreds of Jewish immigrants to the Canadian west. The immigrants were deposited in the old immigration sheds at the mouth of the Assiniboine River. Winnipeggers set up an immigrant aid committee in 1882 to aid newcomers. (Jewish Historical Society)

Conservatives oppose amendment

By RABBI ERWIN SCHILD
President, Rabbinical Assembly, Ontario Region

The smoke generated by the heated passion of the protagonists of an Orthodox amendment to Israel's Law of Return in the letter columns of **The Canadian Jewish News** has so obscured the central issue of the controversy that a clarifying statement on behalf of the Conservative rabbinate may provide some badly needed illumination.

Readers of **The CJN** may have gathered the impression that opposition to the proposed amendment is primarily found among Reform Jews and rabbis whose conversion practices are alleged not to conform to Halacha, Jewish Law. Let it be stated unequivocally, therefore, that the Conservative movement is just as adamant in its opposition to impose a limitation on the Law of Return.

The proposed amendment is but an ill-disguised attempt on the part of the Orthodox politicians of the National Religious Party in Israel to exploit the issue of conversion as a pretext to bring the determination of who is a Jew under the exclusive jurisdiction of the Orthodox rabbinate, to manipulate the state of Israel into suppressing Jewish pluralism and to legitimize Jewish Orthodoxy as the only officially recognized and acceptable form of Judaism.

Halachic conversion is not really the issue. Conservative rabbis and many Reform rabbis, among them all the Reform rabbis in Toronto, conduct conversions according to Halacha. What the National Religious Party, and its supporters in the Diaspora, try to wring out of the majority Labor Party under the duress of the need to obtain a parliamentary majority for a new government, is an amendment which would invalidate all conversions authorized and carried out by non-Orthodox rabbis, such conversions being ipso facto non-Halachic by Orthodox definition.

No one will deny Orthodox Jews the right to refuse recognition to the non-Orthodox rabbinate, unwise and unrealistic as it may be. The state of Israel, however, does not have the right to pass a law denying the legitimacy of the Conservative and Reform rabbinate throughout the world. This is what our Orthodox brothers would like it to do.

If the non-Orthodox rabbis are not rabbis, it follows that Jews who regard them as their religious leaders adhere to an illegitimate form of Judaism. Only Orthodox Jews are then authentic Jews. Of course, this is what the Orthodox have been claiming all along; but to coerce the state of Israel to say it for them is truly the height of "chutzpah". The state of Israel cannot afford to, and does not wish to, create discrimination between Jews.

Since Conservative and Reform Jews have self-respect and strength of conviction no less than their Orthodox brothers, it is not exaggerated to fear that the proposed amendment would seriously jeopardize the unity of the Jewish people and its undivided support of the state of Israel.

Rabbi Schild is spiritual leader of Adath Israel Congregation in Toronto.

'Can't live with Reform practices'

Dear Editor:

Dr. Plaut generally has given me cause to respect his personal sincerity and intellectual acumen. But his sermon as reported in **The CJN** of Feb. 22, contains factually false and misrepresenting statements.

He claims that he inquired repeatedly of Orthodox rabbis whether conversions performed by himself and his local colleagues would be acceptable by virtue of the application of Halachic requirements of Mikveh and circumcision. And he adds: "I have never yet received an answer." This is simply not true!

A few years ago, Dr. Plaut called me and suggested to submit to me, any Beth Din that I would form, all would-be converts of the local Reform leaders, to perform with them all and any rituals required for conversion. We had a long conversation in which I expressed my admiration for his sincere offer, motives and concern, but also explained clearly why his offer is unacceptable.

The reason is simply that the rituals of Mikveh and circumcision are necessary components in the process of conversion, but they are not its essence. The essence of conversion, according to the Torah, its fundamental and singular requirement, is the pure desire to accept Judaism from a sense of conviction that it is the exclusively true faith for the convert, and an express willingness and commitment to accept the totality of Torah and Mitzvoth. We do not need or seek converts, and the community of Israel can be joined on our terms only.

Dr. Plaut commits another factual error when stating that Orthodoxy cannot respect or appreciate him and his colleagues. I recognize, respect and appreciate sincerity and intellectual integrity even in people diametrically opposed to my own way of thinking and practising. I have a common denominator and channel of communication with anyone who sincerely and consistently pursues truth. But this must not mean that I can accept Reformers as rabbis or legitimate spokesmen for religious Judaism. Orthodoxy and Reform are mutually exclusive. By its own standards Reform means Re-Formed, and not original, Orthodox Judaism.

It sounds seductively liberal when a Reformer states that he recognizes Orthodox practices and only seeks a measure of reciprocity. But this is a self-contradictory and dishonest stance. To recognize and understand Orthodoxy implies to recognize and understand that, and why, Orthodoxy cannot possibly recognize Reform.

Indeed, we cannot interfere with Reform within their own realms of activity, but neither can Reform interfere within the realm of the general religious life of the Jewish community as a whole. And to demand that we recognize their conversions is tantamount to such an interference. Reform can live with Orthodox practices, but Orthodoxy cannot live with Reform practices. What is at stake is not simply a political issue or denominational dispute, but the very survival of Judaism as a religion.

Rabbi J. Immanuel Schochet,
Humber College,
Toronto

What Really Happened

Immigration seen as failure by some but others said system failed Russians

By A.J. Arnold

(Third of a Series)

A.J. Arnold

On May 26, 1882 an advance party of 19 Russian Jewish refugees arrived in Winnipeg. Great concern was caused when it was learned that another 200 were immediately on the way. This was not merely because the promised arrangement for land had not been made.

At that point Winnipeg was just slipping from the crest of a railway land boom. Moreover in April, the city's population of 8,000, including 21 of the 33 Jews already residing in Manitoba, experienced their first major Red River flood. A month later the largely-destitute Russian Jew began to arrive.

Business conditions were bad but much land was still being held for speculation as the railway was beginning to lay track across the Prairies. Some land was also still being held in reserve for other groups, like the Mennonites, who had not yet taken up all their holdings.

Ottawa was occupied with issues of greater importance at the time such as assuring the construction of the Canadian Pacific Railway according to schedule and an imminent federal election. This was excuse enough for the government to wash its hands of the problem of the Jewish refugees.

When the opportunity for land settlement was first explained to them, many of the immigrants had seized upon the idea with high hopes. They set out through Europe, across the Atlantic, and half a new continent. The trip included the crossing of an inland ocean, Lake Superior, aboard the S.S. Ontario, before they finally reached Winnipeg, where they were deposited in the old immigration sheds at the mouth of the Assiniboine River.

By June 1, more than 300 had arrived. The local Jewish residents set up an immigrant aid committee headed by Victor Victorson, Philip Brown and Lewis Wertheim, and raised $360 for immediate assistance. Temporary employment was found for the men hauling lumber and some of the women soon entered domestic service.

The problem of the immigrants was discussed in Winnipeg City Council and in the editorial columns of the **Manitoba Free Press**. Civic leaders promised assistance but the **Free Press** asserted that land grabbers were not prepared to give any advantage to the immigrants and that "misrepresentation" had been made to the newcomers regarding the promise of land and the means to work it.

Church leaders urged support of the newcomers but immigration agents took a different attitude. By mid-June, 150 of the men had gone off to work laying track for the CPR across the Prairie. This didn't deter C.R.H. Warnock from writing Ottawa that the Russian Jews included "a dozen or more who are utterly useless . . . some are blind, some too old . . . while others are actually too lazy."

Even of those who were working, Warnock considered it a "great drawback . . . that they do not speak the English language and . . . they will not work on Saturdays, it being their Sunday . . . I cannot say that the immigration of these people is a success," he declared (less than a month after they first arrived) "and I would certainly advocate it being stopped."

In a second editorial, decrying the government's lack of assistance, the **Manitoba Free Press**, was rather more optimistic about the Jewish newcomers:

". . . the 350 people who are here will no doubt acquire the English language and they will gradually save up enough money to . . . live comfortably in homes of their own. So far as they are individually concerned, the present difficulties will . . . soon be overcome but the country will be a loser for all time . . . through the entire absence of any system for locating this class of people upon farm lands . . ."

In June the Toronto branch of the Anglo-Jewish Association became aware of the particular plight of the newcomers in Winnipeg. The Toronto group launched a special effort to overcome the problem and this will be discussed in the next instalment.

(Copyright A.J. Arnold, 1974)

Wounded commander has wish to retire with his tank because of home shortage

By NECHEMIA MEYERS
CJN Israel Correspondent

Ya'akov, a wounded tank commander soon to be discharged from the army, has a very unusual desire. "I only wish," he told me this week, "that I could leave the army together with my tank."

"Why?," I asked him, greatly puzzled.

"Look," he said, "I'm one of nine children, and am already married myself and the father of three kids. My wife, children and I live crowded together in a tiny two-room apartment. Now a tank is worth a million pounds. So if I had a tank, half a tank or even a quarter of a tank, I could solve my housing problems."

Ya'akov may be able to obtain a more spacious apartment without having to bring home his tank under the terms of a recently enacted law giving veterans of the Yom Kippur War priority in the allocation of subsidized public housing. Veterans, as defined by the bill, are reservists who have spent a least three months on active service since Oct. 6, or national servicemen who have remained in uniform at least three months beyond the date on which they were due to be discharged.

Other provisions of the bill call for free secondary education for veterans who have not completed high school, or one year of tuition-free university education plus limited living expenses. Veterans are also guaranteed the right to their old jobs, as well as being given first preference in the allocation of civil service positions.

Finally, self-employed dischargees receive special assistance in the form of loans, grants and bank guarantees in order to re-establish businesses which suffered while they were in uniform.

Departing Israeli troops at the Port of Adabiya get ready to leave the west bank of the Suez Canal. One Israeli trooper wished to bring his tank home with him in order to solve his housing problem, reports CJN correspondent N. Meyers. (Israel Sun photo)

Social issues, which were central to the election campaign before the outbreak of fighting on Oct. 6, did not play much of a role in the last stage of the campaign. With so much controversy over foreign and defence policy, little time remained for discussions concerning the underprivileged. This is why the Black Panthers and other social protest lists did so adly.

Now, however, social problems are surfacing again, with discharged soldiers not always finding their feet in an economy beset by rising prices and numerous dislocations. The Black Panthers, for one, are attempting to exploit the resulting tensions to win in the streets what they lost at the polls.

All sections of the population were represented on the front lines and on the casualty lists, but it is still worth noting that one-third of the fallen reportedly came from large families with low incomes. In the circumstances, such families will hardly be receptive to the argument that the need to spend more money on tanks means the less can be spent on slum clearance and youth centres.

ask the rabbi

'Once Jewish always Jewish,' is our principle

1. Are there any grounds on which a Beth Din could expel a person from the Jewish people?

First, it must be appreciated that there is a general principle: once a Jew always a Jew, so that the Talmud (Yevamot 47b) states that even a Jew who has left the Jewish fold to worship pagan gods is still a Jew in that marriage he contracts with a Jewish girl is valid.

However, the various forms of cherem (excommunication, ban, ostracism) were used by the courts from Talmudic times to punish serious crimes and to induce conformity.

In its severest form the cherem involved the complete exclusion of the persistent offender from all Jewish religious and social life, even to the extent that his children were not to be circumcised and he was not to be counted in the minyan. Even at his death he was to be buried apart from the other graves in the cemetery.

There is a whole section of the Shulchan Aruch (Yoreh Deah 334) in which the laws of cherem are recorded in detail. This horrible weapon has fallen completely into disuse, though very occasionally an obscurantist court will try it on with the sole result of inviting ridicule.

The cherem was used in the eighteenth century against the Chasidim, thanks to which publicity was given to the chasidic cause and the movement flourished. While not necessarily endorsing the slogan, if you can't beat them join them, Jewish history has certainly demonstrated the wisdom of, if you can't beat them do not in any circumstances impose a cherem on them.

We are hardly living in an age of religious tolerance but the idea of expelling a man from the Jewish community had gone for ever and we are the better for it.

(Copyright JCNS, 1974)

It's possible to observe kashruth in many governmental, private institutions

David Rotenberg

By RABBI JOSEPH KELMAN
and DAVID ROTENBERG

One of the recent issues of **The Canadian Jewish News** carried the news that Jewish patients in Montreal hospitals can now get kosher food. This is a newsworthy item in itself. It is also a way of bringing it to the attention of the Montreal Jewish community.

In the Metropolitan Toronto area this has been available for many years. Yet it is necessary from time to time to bring it to the attention of the Jewish public. Often it does not even occur to Jewish patients or their families that it is possible to observe kashruth in many governmental or private institutions. Of course, the Mount Sinai Hospital has had a kosher kitchen for a long time. However, a Jewish patient has to inform the staff that he wants to observe kashruth and will be served three kosher meals a day.

For the past eight years other healing, therapeutic and penal institutions in Metropolitan Toronto have made arrangements to provide one kosher meat meal a day. This is in the form of a meat tray with other items added which becomes a main meal for dinner or lunch. There are also supplementary arrangements for other meals that can be made that will enable a Jewish patient to feel very comfortable during his stay in the hospital. Without listing all the hospitals that have a supply of these trays, we will mention a number that can honor the request of Jewish patients to receive a daily kosher meat meal. These include the Toronto General Hospital, North York Branson, Sick Children, Toronto Western, North York General, St. Michael's, etc.

It is also available at two convalescent hospitals -- St. John's and St. Bernard's. In addition, the patients at the Queen Street Medical Centre and Lakeshore Psychiatric Hospital can receive a kosher meat meal. Since 1966 it has been available in the reformatories of Ontario and since 1972 at all federal prisons which means that Jewish inmates can receive a kosher meat meal a day and have supplementary kashruth arrangements.

In case Jewish patients find themselves in a hospital or institution that does not have this service available they should not hesitate to request this service. Furthermore, the Chaplaincy Services Commission has written every hospital and public institution advising them about the various ways they can satisfy the needs of Jewish patients regarding kashruth, the observance of holidays and in general to a chaplaincy program. The response by hospitals to these requests has been most favorable. For additional information or practical guidelines, Jewish families and/or public institutions can avail themselves of the Chaplaincy Services Commission of the Canadian Jewish Congress.

We are indeed fortunate that governmental and private institutions in the province of Ontario and the federal level are in the forefront of pioneering efforts throughout the world in providing this type of service. It is in keeping with the policy that the institution must cater to the individual needs of the people in their care and allow them where medically possible to maintain a similar lifestyle to which they are used to in their own homes. Jewish patients and families should not hesitate in the least to make this request of any hopital or institution.

The holiday of Pesach thus presents a challenge. However in the past years a great deal of progress has been made in providing kosher food for Pesach in a variety of hospitals and institutions. The public will soon be informed of how it will be able to have Jewish patients observe Passover and in certain institutions even have a seder during the coming holidays.

Rabbi Kelman is co-ordinator and David Rotenberg is chairman of the Chaplaincy Services Commission of the Canadian Jewish Congress.

Rabbi Joseph Kelman

Polish immigrant's resentment became driving force

Itche Weinrot's death 'unbelievable'

By J.B. SALSBERG

Most Jewish newcomers to these parts may never have heard his name. But to those who remember an earlier era of our communal life the news of Itche Weinrot's sudden passing will be a depressing shock. For the smaller circle of people in Toronto and Los Angeles; Chicago, New York and Israel, who, like myself, continued the close personal friendship with him, despite many divisive social and political storms, to the very end of his life; to us Weinrot's death is a grievous, painful and profoundly personal loss. He, the younger member of our original group, departed first.

His given name was Yitzhak which was Anglicized to Irving after he arrived here in 1920. But to us, his close circle of friends, he was known variously as Itche, Weiny or just "the kid," since he was only 15 when he reached us. Yitzhak was too formal, Irving was strange and inappropriate for him at that time, the kid may have been suitable for moments of comradeship, but Itche was warm, totally informal, full of the aroma of that once old and illustrious Jewish community that had deep roots in Poland. Itche suited him well and to me he was always Itche.

Man may change, or at least attempt to change, the course of events and thus make history. What is even more certain is that events shape the man who later seeks to alter them. Itche Weinrot, when he and his family left Poland to join their father in Toronto, had already acquired all the elements that shaped the man that he was later to become. At 15 he brought with him all the bitter-sweet experiences and influences of his generation -- deprivation and the struggle for survival during the First World War. Alienation and burning resentment was acquired early in life as a result of discrimination and hostile -- often brutal -- anti-Semitism in Poland.

In Lodz and in Shidlov, from whence Weinrot came, sensitive and thoughtful young Jews were drawn into the orbit of modern Yiddish culture that bloomed and was filled with promise. Yiddish writers, actors, singers were the heroes of the young Jewish fledglings of the larger centres like Lodz and the small shtetlech, like Shidlov. The Balfour Declaration and the beckoning lights of liberalism and socialism, that swept post-war Europe, filled that youth with new hope for a better, free world and a new dawn for the Jewish people as well.

Irving Weinrot

Though physically undernourished our youth matured early spiritually and culturally. Weinrot was a slim lad when he arrived but he quickly gravitated to those individuals and groups whose ideas, values and dedications resembled his. He found his place among the young Poale Zionists and he established a lasting bond with the Yiddish cultural world. When his son was born, Itche named him Yehoash, after the renowned Yiddish poet and author of the monimental and exquisite Yiddish translation of the Bible.

Many, many years later the health of his beloved Geetle (Gertrude) required a change of climate and the Weinrots moved to California. After some leaner years, Itche prospered and, only three months ago, was given all the honors by the chief officers of the Crown Life, a Canadian company he represented in Los Angeles. I know that he appreciated the honors and the centrespread of the company's publication devoted to him. But I also know that what was most important to him was the earlier period, the golden period of his life.

That was the period when Itche Weinrot was a prominent figure in the Poale-Zion movement; when he was a builder of the Farband; when he was a representative of the Labor-Zionists in Jewish Congress; when he was active in building the Labor-Zionist schools (now the Bialik Day school); when he was an impresario of Yiddish theatrical productions and Yiddish concerts of high cultural merit; when he was the intimate friend and, often, confidant of Yiddish writers, actors, singers and those who were on the stage of Jewish public life in Canada and in the USA at that time.

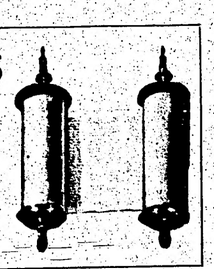
Itche Weinrot continued throughout his life to retain the ties of friendship formed when we and the world were young, politics and political confrontations notwithstanding.

I recall: It was 1937, I was the candidate in an exceptionally hard-fought election. All signs pointed to a victory. On election day, however, it became clear that the main opposition was resorting to wholesale acts of malfeasance. Even at that we lost by some 100 votes. In the evening my home was filled with election workers and political friends. A late arrival informed me that Weinrot sat in his car across the street, but refused to join those in my home. I left the gathering and joined my old friend. He was in no way helpful in my campaign. We both understood that ideological differences made his participation impossible. But in the automobile he shed bitter tears: "They stole it from you." He repeated, "they stole it from you."

And now my younger friend, that unique product of his troubled but stormy period of Jewish life, Itche Weinrot is no more and I can't rationalize it . . .

'Stop pussyfooting about faith in G-d'

sparks from the torah



By RABBI MEIR GOTTESMAN

Parshat T'zaveh -- Shabbat Zachor

Zachor ayt asher asah l'cho Amalek . . . Remember what the Amalekites did unto you . . .

What do we want from the poor Amalekites? Every year, on the Sabbath before Purim, we read that we must "blot out the rememberance of Amalek from under the heavens . . ." What did they do so bad? They attacked the Jews as they were marching out of Egypt . . . big deal! The Egyptians and Philistines made the Jews suffer much worse over the course of centuries, yet we don't find the same hatred for them as we do for the Amalekites.

But the key can be found if we use **gematriah**, associating words by their numerical value. The Hebrew letters of the word Amalek equal 240. That is the same numerical value of another word, **safek**, doubt. We are angry at Amalekites not just because they made an attack against our ancestors . . . but because they tried to inject doubt into our Jewish people, doubt in the power of G-d, and doubt in the power of truth of the Torah.

There is still a mitzvah today of blotting out the rememberance of Amalek. But where can we find the Amalekites, in Africa, in Asia or Europe? No. Amalek is **here**, in **us** . . . We are commanded to blot out the doubts that we ourselves have that there is a Master of the Universe, and that the Torah and commandments are His word . . . (Heard from Rabbi Moshe Feinstein, Shlita)

They once asked the Kotzker Rebbe why he didn't seek to have thousands of followers like other Chassidic leaders. He answered: "Who wants the thousands? All I seek is 10 followers who are willing to cast the whole world aside, go up to the roof with me and shout with all their might to the heavens, **'Hashem Hu Ho'Elokim'** . . . 'The L-rd, He is G-d! The L-rd, He is G-d!' "

We are living today in a skeptical world, a world where the power of Amalek is strong. It affects tens of thousands of Jews who have cast aside the Torah. Doubts in G-d and the Jewish way have led to the tragic amount of intermarriage, and ennui among our young people . . . How can we turn the situation around? But again, we can find a direction from the Torah . . .

This week's parsha says that Aaron, the High Priest, was to wear special garments, including a **tzitz zahav**, a golden plate that was to rest on his forehead, upon which were to be engraved the word "Holy To The L-rd" . . . The Zohar comments that this tzitz brought a great blessing to the Israelites. Why? Because just like today, there were many doubters and scoffers then also, who kept on challenging the Torah. But once they saw this acred holy plate, worn on the forehead of the pious Aaron, they immediately felt a renewed faith . . . (Mayono Shel Torah)

Those Jews who are committed to Yiddishkeit must stop being shy. This is no time for pussyfooting. We must reveal to world and a Torah in the world, and that there are thousands of Jews who believe this with a full faith. Come the Spring, when it warms up a bit, what an effect it would have on Toronto Jewry if those who are on the way to Synagogue wore their Talesim to Shul, for all to see . . . Or this Purim, every Jew who knows what Shalach Manot are (token gifts of two prepared foods which are sent to neighbors as a sign of Jewish solidarity), would send a few to Jews who hardly know it's Purim . . .

When Moses lifted up his hands, the Torah tells us, Amalek, doubt, were defeated. When we take positive actions to spread Yiddishkeit, we shall see miracles in our days that we never dreamed of. Shabbat Shalom and a Freilichе Purim.

Letters to the Editor

'Judaism's survival rests on capacity to comment, to change and thus grow'

Dear Editor:

Regarding the comments of Rabbi Bielfeld and Dr. Schochet about the definition of a Jew, a crucial question arises: If a new Hitler were to arise, which Jews would be granted refuge in Israel?

Rabbi Bielfeld's stand -- a humane one -- seems clear. Would Dr. Schochet insist that those of "questionable" Judaism "wait their turn in the queue," or perhaps go elsewhere?

Israel's stand on this issue is evident in its acceptance of Russian Jewry, many with non-Jewish spouses or parents. Israel does not seem to feel that it would be weakened by admitting such Jews. The truly weakening action would be to turn away brothers by clinging to rigid and narrow definitions of who constitutes a Jew.

It is true that the survival of Jewry owes much to those who followed its tenets and traditions unswervingly. Surely, however, this survival also rests on Judaism's capacity to interpret and comment, to change, and thus grow.

Ruth and Reuben Baumal
Don Mills

The lost tribe?

Dear Editor:

Regarding the ninth annual music festival of Jewish school choirs, has Judaism lost another tribe? Don't Orthodox Jewish children sing? Or don't they sing in front of other Jews. We call on Rabbi Witty to explain the absence of choirs from Orthodox schools at this year's delightful Zimriyah.

Where was the Associated's choir, so outstanding in past years? The Zimriyah, sponsored by the Canadian Jewish Congress and the Board of Jewish Education, was incomplete without the participation of the Orthodox.

Harry Herberman,
Toronto

Thanks community

Dear Editor:

Pioneer Women would like to express their sincere appreciation to all the readers of your excellent paper who helped to make our "Dollars for David" project such an overwhelming success. It was, for us, a most gratifying and rewarding experience.

By their generosity, your readers have shown their love and concern for many children thousands of miles away who cannot celebrate in their own homes surrounded by their families.

Tillie Margolis,
President - Toronto Council

Will chain break?

Dear Editor:

Your frightening and ominous article of the probably disappearing Jewish life in the Caribbean communities should serve as a signal for all Jews living within a full "Jewish-oriented" community in North America.

The chain of Judaism is as strong as it's weakest link! Many Jews feel that love of Israel; solidarity with Israel, buying bonds and giving to UJA, is enough to "be a Jew." Many Jews feel that sending a child through Hebrew school, making a big Bar-Mitzvah, or even sending a child through day school is enough to "be a Jew" -- (even though they themselves don't bother going to the school or the synagogue except for once or twice a year).

But let these same Jews also not observe Shabbat, or Kashruth, and these bigger links will so weaken the chain that it will break entirely. Add skiing and hockey and other secular interests instead of synagogue on Shabbat and Sunday School, and then allow interdating and intermarriage, and pretty soon the chain will break beyond repair. The damage will not be evident in the life of the child who is just "dropped off" to shul or school, but will be evident in his children and his children's generations.

No Judaism -- and no Jews. Sad, isn't it? Here we have the adult classes, the Hebrew courses, to keep up with our children, and Ramah camps, the schools and shuls to "drop into." Let's learn a lesson from the less fortunate Jewish communities -- and let's start this Sabbath!"

Mrs. Shellie Pozner,
Don Mills

More on dialogue

Dear Editor:

In the remarks attributed to me by Elaine Kahn in **The Canadian Jewish News** of Feb. 15, there are certain points which need to be clarified.

First, regarding my relations to the Orthodox community. I have never as yet approached any Orthodox congregation to participate in dialogue, but have corresponded with Rabbi I. Schochet about dialogue. Regarding my relations with the Conservative community, I do have people from this sector in the program and hope that their participation might be increased for the future.

Concerning the Orthodox views on dialogue, they generally do not participate, and their leadership has opposed the idea. However, I would not want to imply that I am critical of them on this account. Rather the opposite is true. I am sorry that the Orthodox community feels this way, as I have great respect and admiration for their outlook within the total spectrum of Judaism. Accordingly, I wish that dialogue might be possible with them, as I feel that much would be learned and achieved in the encounter.

The difficulty arises in my opinion over a difference in understanding of the meaning of dialogue. As Martin Buber has said "the basic movement of the life of dialogue is the turning towards the other." In this turning, both parties achieve new understanding of the other and of themselves. As a Christian, I seek dialogue with Jews so that both of us might be the richer for the experience, and come to a deeper appreciation of our separate identities. From such appreciation arises not only respect but ultimately love.

The path to that goal is fraught with the difficulties of past and present hostilities and misunderstandings, but it is only through dialogue that we can solve such problems. For me, the achievement of the goal is worth the struggle with the difficulties.

It is upon this basis then that I seek and enter upon dialogue, with the hope that this might contribute something to the building of a better world for all people.

Rev. Peter Gilbert,
Director,
Christian-Jewish Dialogue Program
Toronto

Tilting with CBC

Dear Editor:

I was rather puzzled -- also amused -- by Ben Nobleman's tour de force against the CBC in your Feb. 8 edition. Ben Nobleman, as is known, likes to tilt with the CBC.

Unquestionably, when the CBC goes wrong -- and that may be quite often -- it merits attack. But he scatters his ammunition instead of concentrating it on one target. By the time a reader has finished his article, he doesn't know for sure what Ben is attacking the CBC for.

Is it for giving exposure to neo-Nazis? Is it for showing dramas that poke fun at Jews? Is it for not hiring Jews? The faults so indicated are not necessarily consistent with each other.

By his own evidence, and by some he does not adduce, it was a Jewish member of the CBC staff who was involved in the Von Thadden fiasco (Larry Zolf was flown to Germany to carry on a rather tasteless interview). It was a Jewish writer -- Mordecai Richler -- who wrote the play **The Bells of Hell** that he (and others) so heartily disliked. I can hear Nobleman saying "they're self-haters." OK, so what do you want the CBC to do: put Jewish applicants through a conscience and Jewish consciousness test?

It can't be done. Sydney Newman is a fine TV producer but as a Jew he would be the first to confirm that he is marginal in his Jewishness. And this is probably true of most Jews (with exceptions) who gravitate to the TV area. The hiring of more Jews in the administration or production levels is not, therefore, going to make much difference. Your best example -- **The Toronto Star** -- has the presence of Mark Harrison, of editor-in-chief Martin Goodman, of vice-president Burnett Thall but has this made **The Star**'s policy more palatable to Mr. Nobleman?

Now for the rather cavalier treatment of some facts:

1. $40,000 was not the fee paid to Richler. It was clearly the cost of the total production.

2. A statement attributed to Rabbi Stuart Rosenberg is that "the religious broadcasting department of CBC treats Jews as second class citizens." Does Nobleman know who is the present chairman of the CBC's National Religious Advisory Committee? The incumbent is Rabbi Jordan Pearlson. Is this "second class treatment"?

Ben has another hobby horse he generally trots out -- "Canadian talent." However, he made no mention of it in his article. I think I know why. It would spoil his neatly constructed thesis.

For two of the culprits -- the "bad guys" as it were at CBC -- Mordecai Richler and Larry Zolf -- are not only Jews but -- horrors! -- are "Canadian talents"!

J.L. Binstock,
Toronto

'Investigate CBC'

Dear Editor:

I wish to compliment **The Canadian Jewish News** for publishing the excellent article written by Alderman Ben Nobleman regarding the CBC. It is disgraceful, indeed, that in this day and age such discrimination is allowed to exist at the CBC, especially when the taxpayers subsidize it.

I agree with Mr. Nobleman when he suggests an investigation into the CBC's hiring practises, and I would hope the Canadian Jewish Congress would ask that such an investigation take place as soon as possible.

As a composer myself, I know how difficult it is to see anyone of importance at the CBC. They do not answer my letters, or return any of my telephone calls, and generally treat Canadian talent as second class citizens.

I think the time is ripe for a general housecleaning at the CBC.

Mrs. Anne Singer,
Toronto

BB to Israel

Dear Editor:

Your editorial comments on Feb. 1 with reference to the National B'nai B'rith Convention being cancelled in Great Britain was unanimously endorsed by the Canadian district board of governors at their last meeting.

And at the Supreme Lodge board of governors meeting held in Washington last month, a decision was confirmed to hold the convention in Israel from Nov. 7 to 15, 1974.

It is anticipated that over 2,000 delegates will be in attendance, including a substantial representation from District 22.

E. James Cooper,
president, District 22,
B'nai B'rith

Organizations and People

By MIRIAM HERMAN

what's new...

CONFERENCE FOR VOLUNTEERS

A conference aimed at ways of raising the status of volunteers is being planned by the National Council of Jewish Women, Toronto section, for Wednesday and Thursday, March 6 and 7. Based on the theme **Sex: Female, Occupation: Volunteer**, the conference will look into the three levels of volunteerism -- service, social action and administration.

CJN GIFT TO LIBRARY

The Canadian Jewish News has donated bound volumes of the newspaper from 1961-1973 to the Jewish Public Library of Toronto. Another gift from **The CJN** is a history of the Jewish press written in Hebrew. Rabbi Israel Frankel, JPL executive director, expressed appreciation for the gifts. He said the library had received frequent requests to look into back issues of **The CJN**.

BETH EL IN OAKVILLE

Word from Beth El Congregation in Oakville is that they are busy, busy, busy! Last Sunday, their Rabbi and Mrs. Nathan Liberman hosted an open house for members and friends. Then on Thursday, the 28th, Dr. Edmond Lipsitz, education director of Congress, Central Region, reported on his review of the congregation's Hebrew school classes. And upcoming events are a public meeting on Monday, March 4, with Dr. David Posen speaking on his recent information mission to Israel; a Purim dinner dance on Saturday, March 9, sponsored by the sisterhood; a congregational Passover Seder on Sunday, April 7 and a sisterhood fashion show set for April 21.

ISRAELI DANCE EVENTS

The annual children's Israeli dance festival, Rikudayah, held last Sunday, involved 150 children from 11 Jewish school and synagogue groups. Also included on the program were the Nirkoda dance group and an Israeli sing-a-long led by Michael Rumack of the puppet-talk theatre. The concert was sponsored by the YMHA in co-operation with the Board of Jewish Education and was co-ordinated by Teme Kernerman who heads the 'Y' folk dance department.

And the weekend before that, another Israeli dance event was sponsored by the 'Y' and organized by Mrs. Kernerman -- a two-day, three-session workshop led by Moshiko Halevy, choreographer with Israel's Inbal Dancers. The sessions attracted close to 450 dance enthusiasts.

TECHNION LECTURE

The Canadian Technion Society, Toronto Chapter, is presenting its second annual Norman Grant Memorial lecture this Monday, March 4, at 8:30 p.m. at Holy Blossom Temple. The guest speaker will be Professor Raphael Trifon, economics and management professor at the Technion, currently distinguished visiting professor at the University of Manitoba. His topic -- **Israel's Current Major Policy Problems.**

LVOV (LEMBERG) SOCIETY

As a follow-up of an informal gathering held in his home last January to discuss the formation of a society for people who come from Lvov (Lemberg), Poland (as reported in this column Jan. 25), Emil Kohl phoned in to say that the response was such (50 couples so far) that an official meeting is being called for this Sunday, March 3. It takes place at the Borochov Centre at 7 p.m. Mr. Kohl says there is room for more members and if you are interested call him at 633-7617.

MIZRACHI TEA

A tea in aid of Israel war orphans and nurseries will be held Sunday, March 3, by the Etzion Chapter of Mizrachi Hapoel Mizrachi Women's Organization at the home of Mrs. J. Lubotsky, 49 Romney Rd., Downsview. The tea is from 2-6 p.m.

LZA CENTRE SERIES

On Tuesday, March 5, the Labor Zionist Alliance lecture series features Rabbi Irwin Witty, executive director, Board of Jewish Education, who will be talking on **Yosef Caro: Mystic, Codifyer of the Shulchan Aruch.** The lecture begins at 8:30 p.m. at the centre on Viewmount Ave.

FUN AND FURNITURE TEA

The Shaarei Tefillah Sisterhood is having a tea with a difference. It's called **Fun and Furniture** and is a chance to browse and socialize at the Liberty Furniture Showrooms on Highway 7 at Keele. The date is Sunday, March 3, from 2-5 p.m. Proceeds go to their youth program and cultural activities.

ABOUT WOMEN

Adath Sholom Synagogue is having the second of its monthly lecture series on Wednesday, March 6. The speaker is Rabbi Michael Celniker speaking on **The Status of Women in Modern Jewish Life.** The lecture is at 8:30 p.m. at the synagogue on Sheppard Ave. W.

MUSIC FOR SMALL COMMUNITIES

The Toronto Council of Hazzanim, in co-operation with the Canadian Jewish Congress, Central Region, is inaugurating a community service program for smaller Jewish centres in Ontario. That means that the cantors are available to help with concerts, Sabbath and High Holiday services, music month programs, brotherhood and sisterhood programs and lectures. Honorariums will be used for a scholarship fund for students pursuing a career in Jewish music and to help bring Jewish music to small communities.

George Cohon (standing right), Canadian chairman of the Israel Prime Minister's Club, tickles the funny bone of Prime Minister Meir after he invited her to become a charter member of the Toronto club which bears her name. The incident took place at a dinner in Tel aviv climaxing the Israel Bonds Prime Minister's Conference. Seated at Mrs. Meir's left is Julian Venezky, a U.S. Bonds official. Next to Cohon is Sam Rothberg, Israel Bonds world-wide chairman.

84 Jews escape from Syrian ghetto; group set up to aid those in trouble

TORONTO -- Beth Tzedec Congregation has set up a committee to assist Jews in political trouble anywhere in the world. The chairman is Judy Feld and vice-chairman is Dr. Murray Freedman.

In response to Damascus Rabbi Hamra's request for a complete set of the mishna, the committee sent two Purim boxes to Syria. The boxes contained one, seven-volume set of Mishnayot Tifereth Israel, four complete miniature mishnayot, 30 megillath Esther and greggers for the children. The Dr. Ronald Feld Foundation for Jews from Arab Lands funded the purchase of the items and postage to Syria.

Meanwhile, it was learned by the committee that thanks to an Israeli bomb, a hole was blasted in the ghetto walls in Damascus. Eighty-four Syrian Jews escaped to Beirut.

They were hidden by the Lebanese Jewish community, but, because they had no passports, the escapees were unable to leave Lebanon. An appeal was sent to President Nixon.

The Beth Tzedec Rescue Committee also received a plea for assistance and was awaiting a complete list of the escapees names when the following was reported:

The escapees were hidden in cargo boxes and loaded aboard a cargo plane flying to Paris, France. Here, they received American visas and walked onto El Al planes bound for Israel. "My father's in Jerusalem" was the joyful cry of one young Syrian Jew now living in the U.S.

Everyone is safe, except two teenage boys who were kidnapped while on the streets of Beirut -- Isaac Gaddeh, 18, and Albert Hasbani, 19. The boys are believed to be imprisoned outside Damascus. No further information is available.

Rabbi Hamra remains with those Jewish hostages still in Syria.

Previously, Beth Tzedec's assistance to the Soviet Jews consisted of telephone calls, cables, and fund-raising to support eight Jewish scientists.

...about people

We were delighted to receive the above picture of Jewish children celebrating Purim in Moscow. It was sent in by **Dr. Aaron Nussbaum**, principal of the United Synagogue Day School. The photograph was given to him and his wife Esther during their visit to the Soviet Union last Passover by one of the Russian activists they met. The only child that Dr. Nussbaum can identify is the one in the middle who is the son of **Lev Davidovitch Libov**, who, it is believed, has not yet been granted permission to leave Russia. As Dr. Nussbaum says, the photo "shows Purim celebrated by a gathering of young Jewish children, a rarity in Moscow, in a joyous Jewish activity, in the midst of spiritual enslavement."

* * * * * * * * *

Another item about children, in a way -- Some young Yom Kippur War orphan is going to get a much needed push, thanks to **Ida** and **Nathan Shafran**. A few weeks ago they hosted a dinner party at their home and raised enough money (over $300) for a scholarship which is being channeled to Israel through Aliyah Chapter of Hadassah.

* * * * * * * * *

The president of the Association of Americans and Canadians for Aliyah, **Chaim Feifel**, will be visiting Toronto this Sunday. A former Brooklynite, he is also chairman of Garin Yamit which is a nucleus of North Americans who will be among the first settlers of the new town of Yamit. While in town he will be speaking to several community groups, parlor meetings and the Golan Group about the various aspects of Aliyah and about Yamit. Plans are to settle the new town towards the end of this summer, along with a group of Russian olim.

* * * * * * * * *

Shortly after his return from a conference in Israel dealing with reaction to the war, University of Toronto philosophy Professor **Emil Fackenheim** was traveling again -- this time to Columbus, Ohio, where he conducted a three-day seminar for students and faculty at Ohio State University. Dr. Fackenheim was there as the Rabbi Harvy Kaplan Scholar-in-Residence, an appointment that is given each year by the OSU Hillel Foundation to an outstanding scholar in Judaic studies who is then invited to lecture on campus and for the community.

* * * * * * * * *

T.V. Biz -- **Some Men Are More Perfect Than Others** author **Merle Shain** is scheduled to host a daily half hour public affairs show set for April on Channel 19

Tonight's program of **Ron Atkey's** (he's M.P. for St. Paul's) **Listening Post** show that runs weekly on Metro Cable Channel 10, features University of Toronto professor **Dr. Morris Wayman** and Toronto lawyer **Lou Silver** in a discussion on **Peace in the Middle East -- What Does It Mean For Israel?** The show airs at 6:30 p.m.

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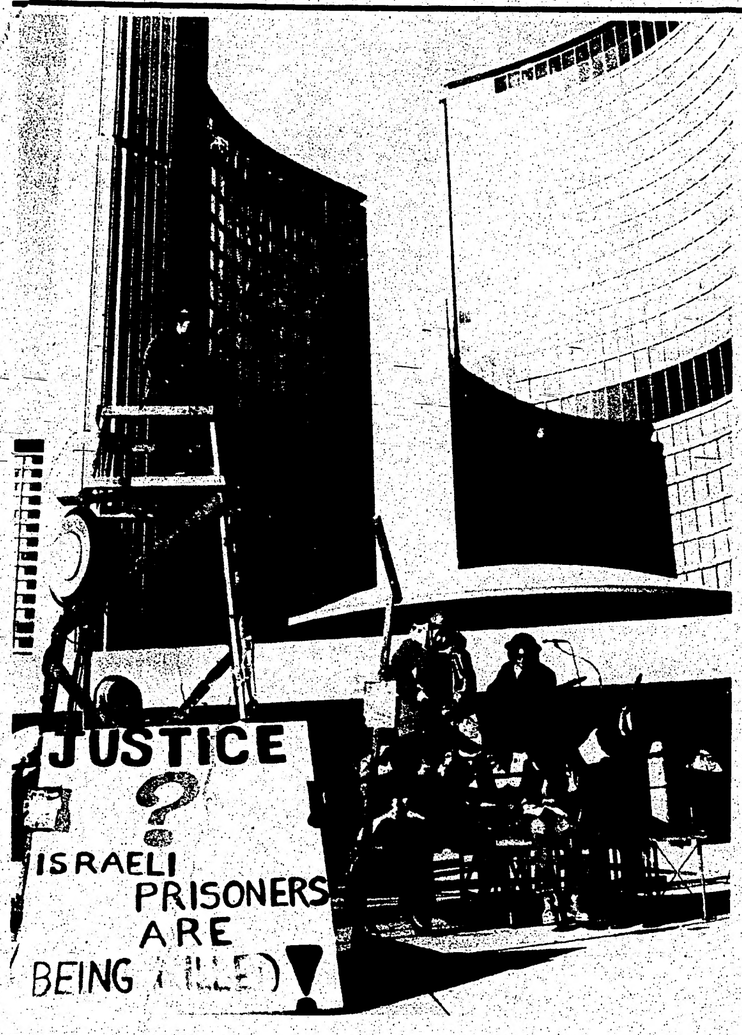

The Toronto Jewish Youth Council staged a vigil on behalf of Israeli prisoners of war in Syria last Sunday at Nathan Phillips Square. Students here stage a prison camp scene. A "disappointing" crowd of about 100, according to David Sadowski, council executive secretary, attended the vigil although there were many passers-by. (Jacob El-Baz photo)

Archbishop begins Brotherhood Week

By ROCHELLE CARR

TORONTO -

Heeding Rabbi David Monson's words to "break bread together," 400 Catholic, Protestant and Jewish men sat down to the kick-off dinner meeting of the Canadian Council of Christians and Jews, held at Beth Sholom synagogue, in observance of Brotherhood Week.

In accordance with the theme of brotherhood, the guest speaker, the most Reverend Philip F. Pocock, Roman Catholic Archbishop of Toronto, expressed his belief that of all types of communities "the community based on the fatherhood of God should be the strongest community of all."

Rev. Pocock said interdependency is part of man's very nature. The first community man belongs to is based on family blood ties. "This has been one of the strengths of Judaism and also Christianity, but the tragedy of modern life is the breakdown of the modern home," he said.

The next community man belongs to is based on interest "and a person can belong to many of these communities simultaneously." Then, hopefully, the next community membership will be based on the fatherhood of God "where we should live together as brothers and children of a common father," he said.

Rev. Pocock explained the only true bond of unity in the last community is the bond of love, not tolerance. "Tolerance when applied to other people is not a virtue," he said.

The steps to this love, he said, are "mutual understanding, bringing us together to give us a chance to know each other better, and then, from this, will come mutual trust and then love."

One other head table guest who made a few remarks was Metro Chairman Paul Godfrey. "When I sit down with all the mayors in Toronto, it is true brotherhood for there are two Catholics, two Protestants and two Jews," he noted.

UJA to thank workers

TORONTO -

The annual United Jewish Appeal Appreciation Night for active participants in the 1973 Emergency Campaign will be held on Monday, March 4, starting 8 p.m. at Adath Israel Synagogue. Campaign Chairman Murray Koffler will report on the results of the campaign.

There will be a musical program featuring Cantor A. Eliezer Kirshblum, with the Maurice Turk Orchestra. The new Israel film, **The Yom Kippur War**, will be previewed. Refreshments will follow.

Appreciation Night pays tribute to "the wonderful people who spent so much time and energy raising funds to help Israel in her darkest hours and to support our local agencies," according to Koffler.

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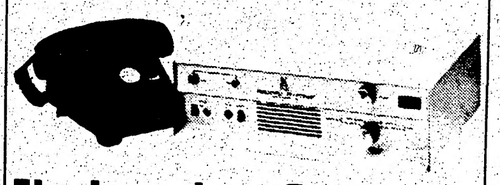

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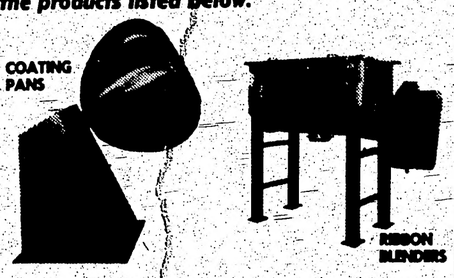

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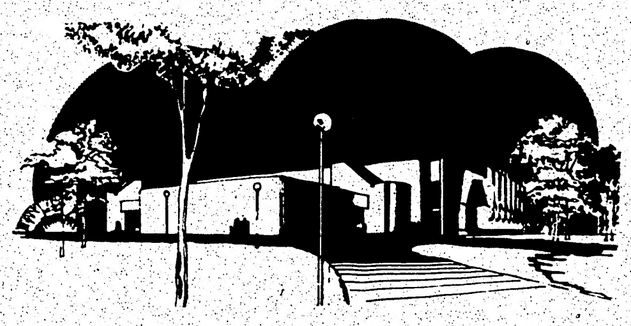

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	1973	1972	INCREASE
ASSETS	$ 331,900,856	$ 286,622,470	15.8%
BUSINESS IN FORCE	3,392,626,969	2,869,884,555	18.2%
PAYMENTS TO POLICYOWNERS AND THEIR BENEFICIARIES	30,842,909	24,994,275	23.4%

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INDUSTRIAL LIFE

Community leader Wayne Tanenbaum (left), who hosted a reception for Dutch tennis professional Tom Okker, presents the athlete with a book of Chagall reproductions. Okker, who won the Toronto tournament, was asked to convey home a message from Torontonians.

Okker is asked to convey appreciation to Holland

TORONTO –

It was a "love match" for Dutch tennis professional Tom Okker recently when a group of 50 Torontonians got together to ask him to convey to the people of the Netherlands their deep affection and appreciation for its moral stand toward world Jewry.

Wayne Tanenbaum, who hosted the reception, told Okker: "Holland has refused to sell out its moral commitment in the face of economic blackmail."

Okker, 29, who won the Rothmans International Tournament at the Canadian National Exhibition, told The Canadian Jewish News he would pass on the message to the Dutch via that country's largest circulation daily (one million) in which he writes a column.

The popular pro received a book of reproductions of Chagall paintings at the reception attended by 50 persons. Okker said he deeply appreciated the gift and the sentiments.

Impoverished elderly donate $170

By DEBORAH LIGHTSTONE

MONTREAL –

The latest achievement of the tenants of Caldwell Residences in Cote St Luc, a low rent housing project for poorer senior citizens sponsored by the Allied Jewish Community Services here, is their contribution of $170 to the Israel Emergency Fund, with another $28 gathered so far for wounded soldiers – both significant amounts for impoverished, old people.

Self-organized in a Tenants Association, the residents, aged from 60 to 93, hold meetings to elect people, for instance a kitchen committee for refreshments for parties, and to report on what's going on.

According to 82-year-old Oscar Horowitz, retired custom tailor and president of the Tenants Association, the 156 occupants have set up an internal communication system whereby one representative or "warden" is appointed on each floor to report from the people on it to their president, and vice versa.

"We know each other's condition and we keep tabs on everyone," said Horowitz.

He mentioned another way the tenants work together to manage their own lives – their Sabbatical elevator service, so religious people don't have to work it themselves.

Horowitz, who jokingly described himself as "grand cook and bottle washer" of the residences, explained his reasons for entering the housing project: "The trouble with my old apartment was the stairs – I couldn't climb up to the second floor because of the bad blood circulation in my legs. And we couldn't move because buildings with elevator service charge rents that are too high." He said many of the other residents, 90% of whom are in the pension supplement bracket, had faced similar dilemmas.

Horowitz paid $120 a month for his previous 4 1/2 room flat, "but that was a restricted rent since we lived there for 23 years ... when we left they raised it to $140."

In contrast, at Caldwell Residences he and his wife now pay $95 monthly, all taxes included, for a two-room apartment with a kitchenette. A studio apartment for singles costs $175.

In their large recreation hall, furnished with sofas and tables and decorated in lively colors of orange and green, the tenants have already thrown five festive affairs.

One need Horowitz stressed is for entertainers to volunteer their services, "because we cannot pay for them ... or, if somebody donated a piano or a microphone, we ourselves would be able to entertain."

According to Professor J.B. Lightman, a retired professor of social work at McGill University and currently administrator of the housing project, the demand has been so overwhelming for accommodation at Caldwell Residences, that plans are in progress for two additional buildings to be erected on Westbury Avenue by May, 1975.

He outlined the three criteria for admission: the tenant must be over 60 years old; he must be able to take care of himself ("this is a residence, not an institution"); and his annual income must not exceed $5,000.

Purim on March 7

This year, the Fast of Esther will be observed Thursday, March 7. This day commemorates the time when the Jews of Persia fasted and prayed that they be spared the massacre planned by Haman.

Purim (Feast of Lots) will be observed on Friday, March 8. Purim commemorates the day when through the intervention of Mordecai and Queen Esther, King Ahasuerus was prevailed upon to save the Jews of Persia from fate that Haman had decreed for them. Haman, who had been given the power of life and death over the Jews, was himself as evil as all of his sons hanged on the gallows, and thus, the Jews avenged themselves on their enemies who had designed to destroy them.

It is for this reason that we are enjoined to read the Megillah (Book of Esther) at the synagogue on the eve of the 14th day of Adar as well as on the morning of the 15th day of Adar.

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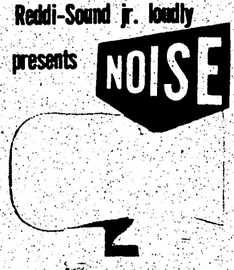

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MARCH 19 – THE HONORABLE EFRAIM RAVIV, Israeli Consul & Trade Commissioner – THE ECONOMY IN ISRAEL: Problems & Solutions.
APRIL 2 – RABBI IRWIN E. WITTY – BARUCH SPINOZA: Confronting conflict.
APRIL 16 – PATRICIA RUCKER, Educ. Writer, The Canadian Jewish News & Former High School Teacher – DO WE NEED MORE JEWISH HIGH SCHOOLS IN THE CITY AND WHY?
MAY 7 – JULIUS HAYMAN, Lawyer, Editor & Publisher of the Jewish Standard & Zionist Personality – THE J.D.L. (JEWISH DEFENSE LEAGUE): Its methods, its effect & has it a future.
MAY 21 – REV. ROLAND de CORNEILLE, National Director, League for Human Rights. – ANTI–SEMITISM: Its history, its reasons, its role & its future.

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GREETINGS TO THE CITIZENS OF TORONTO
WEDNESDAY, MARCH 6TH, 1974, IS THE 140TH ANNIVERSARY OF THE INCORPORATION OF TORONTO.
Nathan Phillips Square and the City Hall will be the focal point of the celebrations this year and will be suitably decorated on this festive occasion. All citizens are invited to join in these celebrations.
Special events of City Hall during the afternoon and into the evening will include:
o o the signing and issuance of a proclamation by His Honour The Lieutenant–Governor of Ontario.
o o period music (4:30–5:30 p.m.) and light refreshments (4:00–6:00 p.m.) in the main foyer of the new City Hall*.
o o historical and pictorial display in the main foyer.
o o presentation in the Council Chamber of Civic honours and awards.
o o skating with live music (8:00–10:00 p.m.) in Nathan Phillips Square*.
The display on the main foyer of the City Hall will be open to the public until 10:00 p.m. on March 6th, and will remain open until March 15th, during regular City Hall business hours.
For further details call: 367–7042
*Sincere appreciation is extended to the Toronto Musicians' Association for providing music through a grant obtained from the trust funds of the recording industries.
The following places of interest will have Open House on the day, from (9:30–5:00 p.m.):
Colborne Lodge, High Park Mackenzie House,
Historic Fort York Marine Museum, Exhibition Park
From this year forward, March 6th shall be designated as "Civic Honours Day," and suitable celebrations of Toronto's birthday will be arranged.
DAVID CROMBIE, Mayor.

1974 ELDERLY PENSIONERS' TAX ASSISTANCE PROGRAMME
(HOME-OWNERS IN THE CITY OF TORONTO ONLY)
To provide financial assistance to elderly home-owners, City Council has authorized the City Treasurer to allow certain owners of residential property a credit of $100.00 against the 1974 taxes imposed on such real property, subject to the following qualifications:
TO QUALIFY, THE OWNER OR SPOUSE OF THE OWNER MUST:
a) Be 65 years of age or more by March 31, 1974, which is the last day for filing applications;
b) Be in receipt of the monthly GUARANTEED INCOME SUPPLEMENT provided under the Old Age Security Act (Canada);
c) Occupy the property on which the municipal taxes are imposed and;
d) Have been continuously assessed as the owner of residential real property in the City of Toronto for not less than 5 years immediately preceding March 31, 1974.
If you qualify for this assistance and have not received an application form, TELEPHONE THE CITY CLERK'S OFFICE AT 367–7036, and an application form will be mailed to you.
Application must be made each year for this assistance. This credit, where allowed, will be an outright grant made by the City and will not entail repayment of any kind.
For further information or assistance, telephone 367–7036.
G. T. BATCHELOR, City Clerk.
APPLICATION MUST BE MADE NOT LATER THAN MARCH 31, 1974

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Eerie contemporary ring heard in tale of French scandal

books

By BERNARD BASKIN

PRISONERS OF HONOR
by David L. Lewis
George J. McLeod Ltd.
$10.50

Like the Watergate mess, the famous Dreyfus Case of 80 years ago became an international scandal. Before it ran its course it divided the civilized world and almost tore France apart.

The struggle to free a French Jewish army officer who was falsely accused of selling secrets to the Germans pitted the entrenched establishment, hide-bound army and reactionary clergy against the forces of liberalism and the ideals of the French Revolution.

The attempt to convict Dreyfus and keep him prisoner on Devil's Island began with duplicity and gradually led to involved attempts at coverup and compounded perjury. In time the frenzied efforts to conceal and whitewash the original crime became even greater than that crime itself.

Emile Zola and the free press were relentless in their quest for justice. In the tumult and agitation, poor Dreyfus who was by nature timid and conservative -- a true anti-Drefusard if there ever was one -- was almost forgotten.

Theodore Herzl, a foreign correspondent for a Viennese newspaper who was stationed in Paris, after witnessing the anti-Jewish riots became convinced that the vaunted Emancipation had not worked and the only solution for Jews was a National Home.

The author has been able to obtain some new information through the cooperation of the Dreyfus family and the French Army which allowed him to examine documents that have been withheld for over 70 years.

The entire involved and shocking story is told with verve and unflagging intensity. Even the reader who knows the major outlines of the case and, of course, the outcome, is carried along from page to page in this absorbing re-creation of an event that shook the world and that even today has an eerie contemporary ring.

* * * * *

MY LIFE, MY THEATER
BY Ida Kaminska
Collier-Macmillan
$8.75

I first discovered the unique artistry of Ida Kaminska in that memorable film, The Shop on Main Street, a role that won her an Academy Award nomination. This remarkable woman was the acknowledged "guardian angel" of the Yiddish Theater and idol of several generations of European theater lovers. Despite innumerable difficulties she almost single-handedly kept alive a rich theatrical tradition for over a period of 50 years.

When the claws of the Nazis reached out to engulf Warsaw she was forced to flee with her family and troupe to Central Asia where she presented plays for small numbers of Jewish refugees, and finally to Russia where she worked with the Jewish Anti-Fascist Committee.

Back in Poland after the war she helped to establish a government sponsored state theater, but by 1968 unmistakable and virulent Communist anti-Semitism made a continuation of Yiddish drama impossible.

On the move again, the irrepressible bundle of energy went to the United States where she attempted, with limited success, to attract play-goers to a renascent Yiddish theater.

Written with gentle humor and few traces of bitterness; filled with a love for people, language and the integrity of the true artist; surprisingly devoid of egotism and replete with first-hand impressions of life in Poland, Russia, Israel and the United States this is a dramatic, sometimes incredible, saga of a life of single-minded devotion.

Scholarships are needed

TORONTO -

About 8,000 Hebrew University students upon their release from military service will have to be provided with scholarships to enable them to resume their studies interrupted by the Yom Kippur War, a Toronto audience was told last week.

Other students will require special counselling services to ease the shock and the problems of re-adjustment, Professor Avraham Avi Hai told the first meeting of the new council of the Toronto Chapter, Canadian Friends of Hebrew University.

Prof. Avi Hai, a former Torontonian and until recently the vice-provost of the Hebrew University's School for Overseas Students, said there will be a second academic year opening in March.

Following Prof. Avi Hai's address, Chapter President A.E. Diamond announced that a committee headed by Walter Zwig will immediately launch a Toronto effort for student scholarships and endowments.

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Arts

'Epitome of the spirit of Israel reborn'

Cantor Danto electrifies his audience

music

By RICK KARDONNE

Some of the finest cantors of our time are right here in Toronto and Montreal. This I personally discovered for myself at a concert I attended Feb. 21 presented by the Toronto Jewish Public Library at the Associated Hebrew Schools auditorium, featuring Cantors Ephraim Rosenberg, Moshe Katz and Louis Danto of Toronto and Cantor Samuel B. Taube of Montreal.

Not only are these four cantors exceptionally fine vocal artists, but each one is uniquely distinctive, thus giving this concert a wonderful sense of balance and continuous interest. Cantor Rosenberg's voice has a piercingly clear quality which he can vary in dimension from that of a gentle lightness to that of a stinging forcefulness. He aptly displayed both these extremes in the opening selection of the program, M. Bernstein's **L'Olom Yehey Odom**.

Cantor Katz, who hails from Pressburg and spent much of his life in London, was the oldest performer, and sang with a beautifully mellow **kvetch** which ebbed and flowed in a perfectly natural cadence. Although his voice is not as strong as the others, due to his age, its richness and at times almost weeping quality was instantly able to naturally empathize with the emotions of the audience.

For sheer classical vocal quality, Cantor Taube is one of the greatest of our time. His rich, full baritone was able to instantly fill the hall with its dynamic resonance. Following a superb performance of **Ezk'roh Elokim**, in which he was able to move some members of the capacity audience to tears. Cantor Taube then went into the humorous ballad **Der Mantel** by A. Loeb which drew universal laughter. Here, his booming voice did not sound at all heavy; it was appropriately jolly with just the right flavor of caustic wit.

But for me, the most electrifying performer was Cantor Louis Danto, whose rave reviews from **The New York Times** are totally justified. His forceful high rich tenor, which at times raises into a natural falsetto, emits an air of complete positive emotional involvement. Totally at home with his audience, just the mention of his name during the second half of the program was enough to generate spontaneous applause. And then he appeared on stage to sing the proudly defiant **Shir Sameach** by D. Admon, signifying that although Israel's losses in the last war were tragic, we shall emerge ultimately triumphant. Cantor Danto is the epitome of the spirit of Israel reborn; his style is captivatingly relevant to young and old, and we are extremely fortunate to have him here in Toronto.

All of the musical choices were excellent; a worthy balance of free-form serious liturgy allowing for a maximum of individual expression by the various artists, and Yiddish folk songs which were both tuneful and pithy.

Ben Steinberg's brief speech on Diaspora influences on Jewish music was very informative, and Jacqueline Kimel is both a fine solo pianist as well as a capable, non-obtrusive accompanist. Congratulations to the Toronto Jewish Public Library for organizing such a first-rate concert; let's hope to see many more such top-quality presentations in the future.

* * * * *

Apologies Due: To the organizers of the Feb. 18 Beth Tzedec concert featuring Soviet Jewish immigrant musicians, for my not reviewing this event due to lack of space; and to Sybil Levine for not mentioning the sponsor of the Kirshbaum and Adni recitals (which I did review); the Women's Musical Club of Toronto.

Series of visual delight

By PAULA DAVID

There have been many shows in the past year that I felt merited special attention for a variety of reasons. A well-rounded collection a unique one or an educational one has usually been available, but the David Silverberg show at Gallery Pascal is the first show that has been so personally captivating.

Somehow Silverberg's color sense, use of media, and compositional variations are in complete accord with my own taste. This group of graphics is one that I intend to spend more time with, and I am sure will be enhanced by further exposure.

There are a few distinct subject areas within the collection that are tied together by a clarity of style, but reflect different moods. A series of etchings bearing different flower names for titles are reflections of a couple's love. Unabashedly romantic, they are saved from sloppy sentimentality through a decisive, erotic or sensuous approach. Voluptuous detail, undulating lines and lush colors make the series a visual delight.

In the manner of Ben Shahn, Silverberg also uses Hebrew words and letters as compositional form to create an environment for the message or just for the pleasure that the calligraphy can provide. **Mahzor** and **Parashat Shekalim** are small but quite striking due to their rich and vibrant colors. A mood is created that transcends the actual inscription so that the work stands on its own regardless of whether or not one understands the Hebrew.

CBC-TV film lovingly portrays the amazing Jews of Winnipeg

By JENIVA BERGER

What is the mystique about Western Canadian Jews? I say that humbly because everytime I'm in a crowd where the origins of several happen to be There -- you know -- West of the prairies described to this Easterner as Nirvana, I feel like a kid with his nose pressed against the window.

There's this communion between Westerners -- some root to root and soul to soul understanding . . . well, anyway. There is a CBC half hour documentary produced by the National Film Board called **The Jews of Winnipeg**, to be shown March 13, and it says something of what I'm trying to, only better.

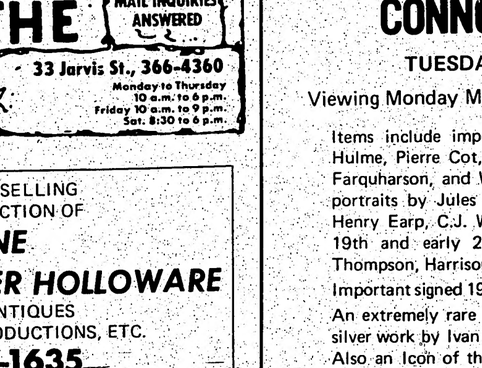
Bill Davies, who wrote and directed the show for the program, **The West**, has nicely compressed this mini-examination of a unique Canadian community, and tackles an amazing number of characteristics in a short period of time.

If the opening seems obligatory -- the contrast between affluent Jews spending $100 per head for a testimonial dinner and still shots of old photographs and poorer days in 1882 Winnipeg -- Davies moves on quickly to the more interesting sides of the contemporary Winnipeg Jew -- his Marxist background, his assimilation and on the other hand entrenched Judaism, the legendary North End, a melting pot for socialism, business enterprise and artistic creativity -- and of course, the more ingratiating individual stories.

The camera is rather loving to these Winnipeg faces. There's the pretty matron sitting in her lush living room expounding on the pressures which come after "you've achieved status." David Steinberg, the television personality, extemporizes honestly and humorously on growing up Orthodox and singer Judy Lander unabashadly glorifies the wonders of a North End delicatessen's hot dogs (you just don't see them, you smell them!).

Filmmaker Davies has a laugh on himself at one point, a scene I particularly liked. Martial music straight from a war time flick rolls over a series of sculptures and a pompous sounding voice starts a dissertation on how much the Jews of Winnipeg have contributed to the cultural life. Cut to an old man sitting behind his store counter saying "they shouldn't put up statues to generals but to the woman who introduced latkes, blintzes and sour cream to this city."

No wonder a Westerner always remains a Westerner. With memories like that, an outsider doesn't stand a chance.



This is a scene from the National Film Board of Canada production, Jews of Winnipeg, which is scheduled for the CBC March 13. Critic J. Berger highly recommends the program.

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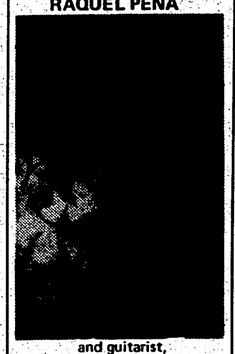

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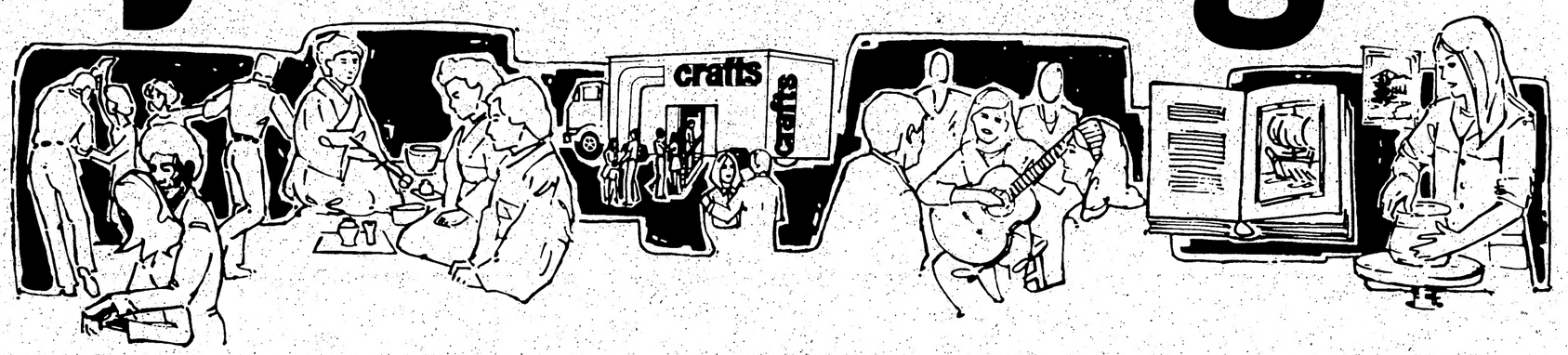

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Travel

Conversion issue threatens split

Cont'd from Page 1

the majority of Jews in the Diaspora are Conservative or Reform.

"I think it is an absolute direct slap in the face to them. I don't think the Orthodox have the right to excommunicate tens of thousands of Jews who are among the strongest supporters of Israel," he says. "I think their spirit of co-operation will be affected."

Mrs. Irene Fink, vice-president of the Central Region of the CZF, is more optimistic. "I believe, and this is my personal opinion, that Conservative and Reform converts are first-class citizens and sooner or later they will be accepted as such in Israel. The support will continue."

Neither she nor Max Shecter have noticed any backlash. In Shecter's words, "I think the commitment to Israel goes much deeper than this."

Israel needs strong support from the Diaspora and a government with the power to make peace without fear of rejection at home. But what is at stake is not simply the future of Israel. It is the future of all Jews everywhere.

A hint of that future is found in the procedure of the Toronto Aliyah Centre. Joshua Bar-El, its director, is scrupulous in his adherence to the letter of the Law of the Return.

"In the one and a half years that I have been here, out of 300 candidates, only two were not converted according to halacha. They were considered as Jews according to the Law of the Return. It does not mean that they were considered as Jews for the purposes of marriage and divorce in Israel, which are in the hands of the rabbinical courts."

Bar-El continued, "I tell such candidates that, under the Law they are accepted as Jews, but I will warn anyone whose conversion is not according to halacha of the difficulties involved in civil matters."

He refused to comment when asked if "conversion according to halacha" means "conversion by an Orthodox rabbinical court." "I will only check if, prima facie, the conversion papers cover halacha, i.e., circumcision, immersion in the mikveh, and appearance before a Beth Din."

As a result of anomalies in Israeli law, there are now people in Israel who were Jews when they immigrated but are Gentiles when they or their children try to marry. But there are not very many of them, and the necessity for a religious marriage usually forces an officially acceptable conversion before children are born.

It is in the Diaspora, where Reform and Conservative converts marry and have children who in turn marry and have children, that the schism is developing. As it becomes harder and harder to trace back ancestry, more and more Orthodox Jews will doubt the Jewishness of their non-Orthodox cousins.

"Mi Yehudi" is not a handy identification tag for a controversial political issue in Israel. It is a question that must be taken literally. In the wake of the Yom Kippur War and an inconclusive election in Israel, in the midst of crucial peace negotiations, we are being asked to answer it.

Rabbi denounces

Cont'd from Page 1

is nothing to be gained by dialogue, which is "an exercise in futility" because no one has ever been argued into changing his viewpoint unless he already has a susceptibility for the new idea.

He said dialogue now means a meeting of friendly people who can sit and sing a few choruses of "We're all Jolly Good Fellows."

"There is really nothing that we can sit down and discuss," he said. "Belief is not a legitimate subject for dialogue -- it is something private."

Calling those who "poke and probe" at another religion "peeping Toms," Rabbi Schochet said: "There is nothing more intimate, more private, than the man-God relationship to a religious person. Those who do interfere are "lacking in true understanding.

"Judaism and Christianity are mutually exclusive," Rabbi Schochet continued. "To Judaism, Christianity is an altogether different world with which we have nothing in common.

"There is no special relationship between Judaism and Christianity," he added, disagreeing with those who speak of a "Judaeo-Christian tradition." He said "the very term is offensive" because the word "Jewish" does not appear in its entirety, suggesting that the concept merely has a Jewish flavor.

But the most offensive thing about dialogue, the rabbi said, was that it makes the concept of love thy neighbor conditional upon relating to each other as Jews or as Christians instead of simply as human beings.

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EMSIG, Lena – On Feb. 24, late of 3560 Bathurst St.

FLEISHER, David – On Feb. 18, late of 12 Rockford Road.

FOSTER, Kitty – On Feb. 19, late of 755 Avenue Rd.

GOTZ, Julius – On Feb. 17, late of 1 Purling Place.

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LEPOFSKY, Jack – On Feb. 18, late of 580 Melrose Avenue.

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In deep sorrow we regretfully announce the passing of
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wife of the late Reb Nisin Telushkin. In Brooklyn, N.Y., February 16th, 1974. Sadly missed by her daughter Sarah Rabinowitz, Downsview, Ont., her son, Henry Rubenstein, Queens, N.Y., 4 grandchildren and 1 great-grandson.

In deep sorrow and grief the Kaplan family mourn the passing of their dearly beloved mother and grandmother Sarah Kaplan, daughter of Berl Gershon Ha Cohen, who left us on the 22nd of Shevat, 5734 - February 14, 1974. The beloved mother of Shep, Sidney, Jacob, Mary and Moses and of the late David Lieb and Berl Gershon. Widow of the late Rabbi Isaac Joseph Kaplan. She leaves 14 grandchildren and 4 great-grandchildren. Internment was at Har Hamenuchot, Jerusalem. In lieu of Shiva gifts, please send donations to Kupath Ramban Colel Polen, P.O. Box 658, Jerusalem, Israel. May Her Soul Rest In Peace.

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U.S. gives 8.9 billion to Arabs

By JOSEPH POLAKOFF

WASHINGTON (JTA) – The 11 Arab countries that joined in the Yom Kippur War against Israel received $8.952 billion in assistance from the U.S. government and American oil companies in the six years before the conflict, according to Rep. Clarence D. Long (D.Md.).

This amount, Long says in statements prepared for presentation to the Congress, is almost two and one half times the estimated $3.7 billion the military and economic aid that the Soviet Union gave the Arab states and more than four times the U.S. government's credits and gifts totaling $2 billion to Israel in the U.S. fiscal years 1968–73 that ended last June 30.

Long, however, believes his estimate of Soviet military aid to the Arab countries "is probably low" since he used as a base the annual average of Arab imports from 1968–71 and Soviet arms supplies "increased substantially in 1972 and 1973 as the Arabs prepared for the October war," he said.

Long, who holds a Princeton doctorate in economics and is a leading member of several Congressional economic committees, compiled the data to support a series of three resolutions he has offered to Congress. These recommend a Soviet–American conference that would design limits on the flow of arms to the Middle East, deny U.S. government economic assistance to the Soviet Union until it agrees to co-operare for the elimination of international tensions particularly in the Middle East and to curb the system that enables oil companies to pay taxes into the Arab treasuries and then deduct them dollar for dollar from their taxes to the U.S. Treasury.

Long estimated oil company credits for taxes in the six years totaled $5.7 billion. The Congressman called these credits "invisible foreign aid" and charged "it is probable that the United States encouraged" massive investments by American companies in the Arab oil countries "by helping the Arabs write appropriate tax laws."

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Aba Gefen organizes Israel study group

JERUSALEM – Dr. Aba Gefen, former consul general of Israel to Toronto, has organized the David Ben-Gurion Ideological Study Circle, composed of senior Israeli government officials and leading members of the community.

The group, set up in Jerusalem, is aimed at combatting a recent trend of certain groups within the Labor Party who are demanding the ouster of Premier Golda Meir, Defence Minister Moshe Dayan and Foreign Minister Aba Eban. These dovish groups within the party are seen as "harmful elements" harming Israel's interests at a time when the Geneva conference is going on. These groups of "defeatists" are "misleading the public into thinking the Arabs have abandoned their aggressive intentions against Israel."

Members of the Ben-Gurion Circle feel the only political path for Israel to follow is one where it insists strongly on certain demands which it considers basic. From a political point of view, they feel the government should strive for a situation which would enable the existing ceasefire to be transformed into real peace, but from a military point of view, they feel Israel should prepare as if the ceasefire may terminate at any minute.

The group came out with various demands of the central institutions of the Labor Party. It wants democratization of all institutions, and a government to be created with Golda Meir at its head.

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Travel

Strawberry festival to balloon races

Festivals highlight arrival of spring in the sunshine state

By GLENN COUVILLON

TALAHASSEE – Festival fever swarms to Florida as the Sunshine State sheds its winter season to extend a warm welcome to April's calendar of festive events.

Naples, jewel of the Islands Coast, presents the first Ed Frank Derby, April 7. The event features swamp buggies — fast moving, mud slinging, water slicing vehicles -- racing the Mile-O-Mud track for the coveted derby title. Ed Frank invented the almost indestructable swamp buggy used to traverse the Everglades.

"Just a bunch of hot air" blankets the Fort Lauderdale area as Le Club International's Great Balloon Race takes to the air, April 1-7.

More than 20 magnificently colored, giant hot air balloon converge on this tropical coast city for seven days of balloon rallies and racing. The Hound and Hare and Minimum Distance competitions highlight this air-raising festival.

Plump, sun grown red berries jam centre stage in Starke during the Strawberry Festival, April 3-6. Presented in conjunction with the Bradford County Fair, activities include selection of a Strawberry Queen and Strawberry Invitational Golf Tournament.

The younger generation gets into the swing in Sarasota during Sailor Circus, April 13-14 and 20-21. Some 200 students, from elementary through high school, participate in this professional type circus of aerial acrobatics and showmanship.

An all out fun-for-all is presented in Jacksonville Beach during Swing Week at the Beaches, April 21-27. Events scheduled include fishing tournament, sand sculpture contest, sidewalk art show and bicycle race.

Peace and tranquility prevail in White Springs during Stephen Foster Music Days, April 25-26. In the beautiful setting of the Stephen Foster Memorial on the banks of the Swannee River, school children perform folk and American-composed music.

Florida, the sports capital of the world, hosts a variety of sporting events in April, that are sure to delight both participant and spectator.

The central Florida town of Mount Dora hosts the annual Sailboat Regatta, April 5-7. In a setting of rolling orange groves, classes of catamaran, flying Dutchman, Windmill and Sunfish vie for top honors in this North American Union sailing race.

Cocoa Beach, resting in the shadows of America's Spaceport, sets an aquatic state for the Surfing Festival, April 13-14. The action-packed event features open surfing competition in eight categories.

Fort Lauderdale offers one of the world's most exciting races, the All Women's International Air Race, April 15-30. Women pilots from throughout the world compete in the angel derby, flying from Acapulco, Mexico, to Fort Lauderdale for the international championship.

Also in Fort Lauderdale, the Swimming Hall of Fame International Diving Meet springs into action, April 19-21. In a prelude to Olympic competition, divers from around the globe compete for the international diving championship. Precision water shows and daredevil diving stunts are also featured.

Golfing enthusiasts flock to the greens during the Monsanto Open Invitational, Pensacola, April 18-21, and the Tallahassee Open Invitational, Tallahassee, April 25-28. Both events are on the PGA circuit.

The Florida State Golf Association presents the King Neptune Tournament, Sarasota, April 13-14, and the Member Invitational, Walt Disney World, April 26-28.

Drawing crowds in excess of 150,000, artists from throughout Canada and the United States display their wares in the Cape Canaveral area during the Florida Seaside Art Show, Indialantic, April 19-21.

The serene fishing village of Cedar Key is the beautiful setting of the Sidewalk Arts and Crafts Festival, April 20-21.

From fetes of bravery in the air to racing on a sea of blue or mud, Florida's festival fever spreads its contagious fun under the sun throughout the state during April.

The central Florida town of Mount Dora hosts the annual Sailboat Regatta scheduled this year from April 5 to 7.

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